بنام یزدان

رباعیات سرمد کاشانی

انتخاب کرده و ترتیب داده

اُمراو سنگ شیرگل

مع حالات سرمد که در کتبها و تذکرها که در نسخهای قلمی و چاپ شده که کتب‌خانهای پیرس و لندن یافته شوند ـ ازانها نقل کرده در اول دیوان بیان گردیده شد.

a

Literal translation of the

Quatrains of Sarmad Kashani

selected and rearranged; by

Umraosingh Sher Gil

~~and translated~~

with accounts of the life of Sarmad found in various

manuscripts and printed works found in the

Libraries of Paris and London. [illegible].

سرمد

رباعیات

بنام ایزد

۱

با فکر و خیالِ کس نباشد کارم — در طورِ غزل طریقِ حافظ دارم

اما به رباعیم مریدِ خیام — نه جرعه کشِ بادهٔ او بسیارم

۲

از نقش بر آب هر چه گفتم گفتم — از جوشِ حباب هر چه گفتم گفتم

من بعد از من شعر خیالات محال — ایامِ شباب هر چه گفتم گفتم

۳

افسوس که مخلوق پرستی کردم — وز همتِ پست رو به پستی کردم

این باده خمار داشت هشیار شدم — ایامِ شباب بود مستی کردم

۴

خواهم دلِ پژمرده شود تازه چو گل — جان نغمه سرا بود برنگِ بلبل

ایامِ خزان جوشِ بهاری بزنم — با لاله رخی نوش کنم ساغرِ مُل

Quatrains of Sarmad Kashani.
English translation.
(The following are probably his youthful quatrains)

1.) I have nothing to do with the thought and [illegible] of others, (but) in the style of ode I follow Hafiz while in quatrain I am a disciple of Khayyam, though I donot quaff much of his wine.

(In this later verse regrets his youthful effusion)

2) What I composed was, (fleeting) like ~~writing~~ a drawing on water; it was like the ebullition of bubbles. Henceforth it is hard to expect from me versification. Whatever I said was in youth.

(3) Alas! That I adored created beings; and turned my face to lower things. This wine brought stupefaction; I awoke. It was youth time and I was inebriate (and foolish).

(He finds youthful longings once more in the autumn of life)

(4) I wish my withered heart would blossom afresh like a rose, and my soul could sing like a nightingale; that in the autumn days, I may bloom like the spring, and quaff a cup of wine with a tulip ~~cheek~~ faced one.

۵

هر جا که گل ایاغ جوش چمن است — از مسکن دلخوش است ما را وطن است
گر باده پرست مست گوئی حق است — ور زاهد متقی بگوئی سخن است

۶

هر کس که ز می توبه کند نادان است — انسان نتوان گفت بگو حیوان است
این سلسله جنبانِ غمِ جانان است — بر آتش افسرده دلی دامان است

۷

ای لاله رخی سرو قدِ سیمین تن — ایام بهار است بکن سیرِ چمن
چون غنچه مکن حجره نشینی ستم است — گل میرود و سنبل و نسرین بوطن

۸

از بهر خدا بیا و دل شاد بکن — هر وعده که کردهٔ همه یاد بکن
انصاف عزیز است فراموش مکن — از دام غمم یک نفس آزاد بکن

(5) Whereon the cup rose blooms, I make my abode in that happy home. If you call me an intoxicated worshiper of wine, it would be true; but it would be doubtful if you consider me a pious hermit.

(6) He who abjures wine is a simpleton, You cannot call him human, he is an animal. It touches the cords of love of the Beloved; it fans the fire in a languishing heart.

(7) O Thou tulip faced, cypress figured, silver limbed; wander in the flower beds, it is spring time. Shut not thyself up in a room, like a bud. (behold) The roses and violets and jasmine arrive in their land.

(8) For God's sake come and rejoice (my) heart, and remember all the ~~promises~~ promises that you made. ~~B~~ Don't forget; it is good to be just; and free me a little from sorrow's net.

۹

مائیم درین دیار پیوسته بکام　　ساقی بکنار است و می ناب بجام
زاهد چو خم باده نگوی تو حرام　　این باده حلالست نگیرم بحرام

۱۰

هر جا که روی مهر و وفا یار تو باد　　آرام و فراغت همه جا یار تو باد
از نامه و پیغام فراموش مکن　　یاد آوریم بکن خدا یار تو باد

۱۱

قصه بسیر که باعث کینه بود　　خواهم که دلش صاف چو آئینه بود
گر دست بمن دهد بگیرم پایش　　ور پشت بمن دهد به از سینه بود

۱۲

تنباکو چیست آنت برگ امید　　گلخن به از آن مگو که این دود کشید
از تنباکو نفع توان گرد داشت گمان　　از دود اگر خانه توان کرد سفید

(9) We are perpetually happy in this land, the cup bearer is in our ..., and the wine is in the cup. O pious man, when thou doest not call the wine far unlawful why should I hold wine to be otherwise than lawful.

(10) Wherever thou journeyest may affection and constancy attend on thee; may comfort and freedom from cares be thy friend. Donot forget to send letter or a message: remember me; may God be thy succour.

(11) (The following must have been evoked by some ill-mannered youth whom he calls a "Butcher's Son".
"The butcher's son who bears rancour towards me, I wish his heart were even like a mirror: If he were to hold forth ... his hand I would grasp his feet.. .. ..

(In the following denounces Tobacco for some good reason, having intuitively felt its pernicious effects)

(12) What is Tobacco? a calamity for the sprouts of hope! a stove is better than that throat which pulls at this smoke. One could hope for benefit from Tobacco,

۱۳

چون پیر شدم گناه گردید جوان   بشگفت گل داغ بهنگام خزان
این لاله رخان طفل مزاجم کردند   گه متقیم گاه سراپا عصیان

۱۴

ایام شباب شعر و انشا هنر است   الفت بگل و ساقی و مینا هنر است
پیری چو رسید ترک دنیا هنر است   هر لحظه خیال و فکر عقبی هنر است

۱۵

این فسق و فجور کار هر روزهٔ ما   پر شد ز گناه کاسه و کوزهٔ ما
هیچند روزگار وی گردید عمر   بر طاعت و بر نماز و بر روزهٔ ما

۱۶

بسیار ضعیف ناتوانست دلم   از جور جهانیان بجانست دلم
گاهی غم دنیا و گه اندیشهٔ دین   زین ره دو دلم که درمیانست دلم

(13). When I ~~became~~ grew old, [illegible]:
The spotted rose blossomed in autumn [illegible].
These tulip faces, made me [illegible]
I am pious and sometimes [illegible]

(14) In the days of youth poesy and [illegible] are worthy pursuits, and so is the [illegible] of roses wine and the cup bearer. [illegible] age [illegible], it is better to renounce the world, and to think of the hereafter.

(15) Sin and adultery are our daily deeds; our cups and goblets are brimming with [illegible]. [illegible] laughs and life weeps over our [illegible] and prayers and [illegible]

(16) my heart is [illegible] weak and [illegible] unto death owing to the lyric of the [illegible] Sometimes I am [illegible] the world and sometimes about religion. [illegible] for my heart (changes) [illegible].

۱۷

گر والهٔ باغ و دشت کوئی هستم　　گر شیفتهٔ باغ کوئی هستم
گه طالب دین وگاه دنیا طلبم　　سرگشتهٔ این سراغ وی هستم

۱۸

راضی دل دیوانه بتقدیر نشد　　فارغ زخیال و فکر تدبیر نشد
ایام شباب رفت و باقیست هوس　　ما پیر شدیم و آرزو پیر نشد

۱۹

ایام شباب روز شیطان نرسید　　بر دامن من غبار عصیان نرسید
پیری چو رسید معصیت گشت جوان　　دردی عجبی رسید و درمان نرسید

۲۰

هر تخم هوس کاشته ام غمگینم　　صد رنگ گل داغ ازو می چینم
طوفان بشود اگر نگردد خاموش　　این آتش خواهش که بخود می بینم

(17) If you say that I am mad after a garden and forest; I am. If you say that I infatuated with the cup; I am. Sometimes I see to religion, sometimes the world; I wander dizzied in this search, if you say; I am.

(18) My frenzied heart did not resign to the decree of destiny; it did not cast off the anxieties of planning. If the days of youth have gone, but desire remains. We have become old, but desire has not

(19) In the time of youth, the devil did not [illegible], and the dust of sin did not settle on my garment's hem. When old age arrived, sin grew young; [illegible] malady came (to me) but no remedy was found.

(20) Every seed of desire that I sowed made me sorrowful, and many coloured blossoms I gather from it. If the [illegible] [illegible] when I find in myself is not [illegible] it will be a raging storm.

۲۱

از حد و حساب کار عصیان بگذشت   در توبه و انفعال یاران بگذشت
از شامت غفلت نرسیدم بوصال   عمرم همه در دوری جانان بگذشت

۲۲

پیداست ز پیشانی من عصیانی   داری نظر لطف بمن پنهانی
اسرار نهان بود به پیش تو عیان   گر فاسق و گر متقیم میدانی

۲۳

هر لحظه ندامتست یارب ز گناه   در دل همه خجلتست بر لب همه آه
ای باد مراد وصل وقت مدد است   در بحر گناه کشتیم گشت تباه

۲۴

بر من در لطف جود مسدود مکن   مقبول تو هر که گشت مردود مکن
در ضعف نمی توان گرانبار کشید   پیرانه سرم گناه افزود مکن

(21.) Sin has passed beyond limit and count,

In shame and repentance (time) has passed O friends. Through the misfortune of heedlessness I did not attain union (with God), my whole life passed away away from the Beloved

(22) Sinfulness is visible on my forehead, ~~st~~ (still) Thou regardest me secretly with favour. The hidden secrets were apparent to Thee; Thou knowest ~~whether~~ if I am sinful or pious.

(23) Each moment, O ~~Lord~~! I am ~~ashamed~~ repenting of sin; In my heart there is all shame, on my lips all sighs; O breeze of the hope of Union, now is the time for help; my ship is wrecked in the ocean of sin.

(24) Shut not the gate of grace and generosity on me; donot reject one who has been accepted. In weakness one cannot carry a heavy burden; donot increase my Sins, in old age.

رباعیات

۲۵
یارب کرمم ببخش تقصیر مرا
مقبول بکن ناله شبگیر مرا
پیری و گناه ما چرا نیست عجب
تقدیر کند چاره تدبیر مرا

۲۶
از نیک و بد خلق نگشتم آگاه
در فضل تو کردم گنه و نامه سیاه
از قدرت تست ضعف و قوت همه را
لا حول و لا قوة الا بالله

۲۷
گر متقیم و گر اسیرم بگناه
آنی به هر حال در آری به پناه
نیک و بد هر کس به ید قدرت تست
لا حول و لا قوة الا بالله

۲۸
احوال [illegible] از [illegible] خیال تباه
جز فضل خدا نیست دگر [illegible]
هر چند که من ضعیف [illegible]
لا حول و لا قوة الا بالله

(25) O Lord! with Thy grace forgive my Transgressions, and accept my midnight plaint. Old age and sin! This is a strange thing. Thy kindness will bring me the remedy. (literally it will bring remedy to me)

(26). I heeded not the good or evil of people, in the hope of Thy ~~forgiveness~~ kindness, I blackened my record with sin. ~~Both~~ Know Thy name: There is weakness and strength to all. "There is no Power or Strength except in God.

(27). If I am [illegible] or [illegible] [illegible], it is Thou who can give refuge in all states. The good and evil of everyone are in ~~thy~~ the hands of thy Power. "There is no Power or Strength except in God."

28. My souls' affairs are ruined by the evil of my deeds, There is no place of refuge save in God's grace. However weak I may be ~~~~ and strong the devil, "There is no Power or Strength except ~~the~~ in God.

۲۹

افسوس بتقدیر نبردیم پناه
زاندیشهٔ تدبیر شد احوال تباه
مغرور شدیم بقوت و قدرت خویش
لا حول و لا قوة الا بالله

۳۰

غیر از در رحمتش نداریم پناه
بیچاره و عاجزیم با حال تباه
نی طاقت زهد است نه یارای گناه
لا حول و لا قوة الا بالله

۳۱

اندیشهٔ تدبیر تو بالیست بسنگ
در بیشهٔ اندیشه همانست پلنگ
تقدیر قوی بدان و تدبیر ضعیف
این قوت و ضعف میدان از جنگ

۳۲

ای محرم جان و دل بمهر تو قسم
شرمندهٔ کردار خود و فضل توام
پیوسته بخود حساب دارم هر دم
از من عصیان و ز تو احسان دارم

[illegible]

[illegible] are [illegible] [illegible]
souls [illegible] [illegible]
[illegible] [illegible]
[illegible] and [illegible]. [illegible]

They Thought of planning is [illegible]
The jungle of thought is hidden the [illegible]
Destiny [illegible]
[illegible]

2 [illegible] Count [illegible]

۳۳

آنست که پیوسته بود غمخوارم
بر فضل نظر کند نه بر کردارم
شاید که ندامتم بفریاد رسد
از کردهٔ خویش منفعل بسیارم

۳۴

شرمندهٔ کردار خودم شام و سحر
من محرم این کارم و کس نیست دگر
غافل نیم از لطف به این عصیانی
جرم خود و هم فضل تو دارم به نظر

۳۵

من معنیٔ احسان و کرم فهمیدم
میزان تأمل شدم و سنجیدم
چشم کرمش عاشق حسن گنه است
آنجا سخنی نیست مکرر دیدم

۳۶

از جرم فزون یافته ام فضل ترا
این شد سبب معصیت بیش مرا
هر چند گنه بیش کرم بیشتر است
دیدم همه جا و آزمودم همه جا

(33). I ... ne thou ever see [illegible] for me, ... loss not to my deeds but to thy own ... see. Perchance my repentance will ... to help me. I am much afraid ... of ~~my~~ what I have done.

(34). Morning and evening, I am [illegible] of my deeds; I alone know this and none else. But inspite of this [illegible], I am not heedless of (thy) grace. I keep before my eyes, my crime ~~[illegible]~~ as well as thy forgiveness.

35) I understood the meaning (human) (of thy) kindness and generosity, I turned [illegible] the [illegible] of deliberation and ~~weigh~~ weighed (the matter). (and I found that) the eye of his [illegible] grace [illegible] the [illegible] of sin. There is no [illegible] about it [illegible] [illegible]

[illegible] former [illegible] crime, and [illegible] became [illegible]; however, [illegible] (thy) grace [illegible] still; I [illegible] and tried [illegible] there.

۳۷
بیش از گنه ام بخشش و احسان کردی — بر خوانِ کرم همیشه مهمان کردی
هر چند گناه بیش افزود کرم — این قسم ز کردار پشیمان کردی

۳۸
در هر گنهی فزود بخشایش و جود — شرمنده ام این قسم ز کردار نمود
خضرِ رهِ من گناه شد آخر کار — این فضل و کرم چه بود این جرمِ

۳۹
تا کی به دل اندیشهٔ اعمال کنم — غمگین شوم و خیالِ احوال کنم
بر فضل کنم تکیه و اندیشه چرا — از ماضی و مستقبل و از حال کنم

۴۰
رنگین گلی از گلشن صنعت چیدم — معنیٔ گناه و مغفرت فهمیدم
در صورتِ اظهار لبی حیرانم — آئینه صفت هر چه که دیدم دیدم

(37) More than my sin Thou wert forgiving and obliging; and ~~to~~ alway Thou didst invite me to the table of Thy bounty; however much (my) sin (Thy) bounty increased, In this wise Thou madest me ashamed of my sin.

38) In each sin (Thy) ~~bounty and~~ forgiveness generosity increased, and thus made me ashamed of my deeds. Thus sin became at last the guide (Khizr) of my Path. What was this grace and ~~you~~ kindness? What was this Crime?

39) How long shall I think (or be anxious) about my deeds, and be sorrowful and reflect on the circumstances. I shall rely on (His) grace and then why need I worry about the past the present and the future?

40) I have plucked a lovely rose from the garden of Creation. I have understood the meaning (purpose) of sin and forgiveness. I am much perplexed about the form of expression. Like a mirror I have seen what I have seen.

رباعیات سرمد

۴۱
صد شکر که از یار ترحّم دیدم
احسان و کرم بحالِ خود فهمیدم
نخلے کہ نشاندہ ثمری می بخشد
آخر گلی از باغ محبت چیدم

۴۲
سررشتۂ اختیار با یار گذار
خود را ز غم و محنتِ بیہودہ برار
این عمرِ گرامی کہ تمامی ہوس است
با یار بسر ببر بغفلت مسپار

۴۳
در سوز و گداز ہا تماشا کردم
یک خانہ ہزار جا تماشا کردم
سررشتۂ روشنی بدستِ دگر است
پروانہ و شمع را تماشا کردم

۴۴
ار ماہر خان اگرنگیری تو کنار
لذت نبری بیشتر از بوس و کنار
این سیمبران شیفتۂ سیم و زر اند
نقدِ دل و جان بدستِ ایشان مسپار

(41) A hundred thanks, that the Beloved was ~~compassionate~~ merciful to me; and I understood (His) bounty and grace ~~towards~~ on my ~~plight~~ condition.
When you plant a date tree it yields fruit, at last I have ~~to~~ gathered a rose from the garden of Love.

(42) Leave the control (of thy affairs) in the hands of the Beloved; and free thyself from useless worry and trouble. This precious life which is wholely desires, spend it with the Beloved and donot make it over to heedlessness.

43) In ~~the~~ burning and dissolving in feeling I have witnessed it. One house I have seen in a thousand places. The controle of illumination in anothers hands. I have seen the moth and the candle.

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(44)
If thou doest not keep aloof from moon ~~faced~~ like beauties; thou wilt have no more pleasure than kissing and embracing.
These silver bodied ones are addicted to silver and gold. Donot hand over the ~~to~~ cash of thy heart and soul to them.

۲۵

دیدی که غم و عیش جهان زود گذشت — چیزی که در اندیشهٔ تو بود گذشت
این یک دو نفس که ماند سرمایهٔ تو — زنهار که نقصان نکنی سود گذشت

۲۶

از صحبت همدمان بباغ و صحرا — ذوق سخنی بود و هوای مینا
آخر سخنی ماند و عزیزان رفتند — مینای فلک فکند او را از پا

۲۷

بنگر که عزیزان همه در خاک شدند — در صید گه فنا بفتراک شدند
آخر همه را خاک نشین باید شد — گیرم که برفعت همه افلاک شدند

۲۸

چیزی که گذشت وقت یادش ستم است — سوداست که سرمایهٔ او رنج و غم است
این عمر گرامی بعبث صرف مکن — بیش از نفسی مگیر بسیار کم است

(45) Hast thou seen how quickly the sorrow and joy and of this world hath passed away? and that which thou wast thinking about has gone. These few breaths (moments of life) which ~~remain~~ are left as thy capital, beware thou dost not lose, for the interest has gone!

46) From the company of friends in the garden and the forest, ~~one~~ (you) ~~wished~~ sought the pleasure of ~~speech~~ converse and the pleasure of wine; at last the (memory of the) words remained and the dear friends departed; and the decanter of the sky (destiny) upset the whole thing.

47) Behold, how the dear ones have passed under the earth, and have been slung in the hunting ground of death. In the end all have to settle down in the dust. What if they attained to heaven-high ranks.

48) That which has past and gone, it is awful to ~~then~~ remember it. It is a bargain whose capital is grief & sorrow. Waste not thy precious life in vain. Consider it not more than a breath (moment), if it is very much less.

۴۹

خوش آب و هوا دیده نشد روی زمین		مشکل که اگر زیر زمین است چنین
در سر که هواها ست ازین معلوم است		شاید نبود هوای آنجا به ازین

۵۰

در خوابی و از خویش نداری خبری		غفلت ندهد بجز ندامت ثمری
یاران همه رفتند و تو هم در راهی		بر هستی موهوم نداری نظری

۵۱

از عاقبت کار چو گشتم غافل		شد عمر بانده و غم و کاهش دل
پیوسته بخود همین حکایت دارم		زین عمر گرانمایه چه کردی حاصل

۵۲

عمری که شداست صرف در لهو و لعب		بی پرسش اگر عفو کند نیست عجب
کی زشتی اعمال درآرد به نظر		آنرا که کرم بود فزون تر ز غضب

49) On the earth (I) did not find happy circumstances (lit. water and air). It will be hard if it is the same under the earth. The desires (and thoughts) which are in (my) head, seem to show, that proving by the experiences (lit. air etc) there will not be better than here.

50) Thou art asleep and unaware of thy self. Heedlessness will ~~not~~ yield no other fruit but regrets. All the friends have gone and you are on the way. Yet you donot consider this ~~illusory~~ imaginary life (which is not real).

51) When I did not heed the consequence of things, my life passed in sorrow and disheartenment. Even I am repeating to my self this tale :— what profit hast thou gained from this precious life?

52) The life which ~~was~~ ~~passed~~ spent in frivolity and playfulness: Perchance he will forgive it without questioning. How can He ~~look~~ scrutinize (my) ugly deeds, whose ~~grace~~ mercy is greater than His wrath?

۵۳

ای جانِ گرامی بخدا نادانی
در خانهٔ تن یکدو سه دم مهمانی
بر چرخ اگر روی و خورشید شوی
آن ذرّه که در شمار ناید آنی

۵۴

چون نقشِ نگین در پیٔ نامی تو هنوز
جان میکنی و در پیٔ کامی تو هنوز
از خرمنِ عمر خوشهٔ توشه بگیر
هنگامِ درو رسید و خامی تو هنوز

۵۵

ای خانه خراب از خدا بیخبری
ای موجِ سراب از خدا بی خبری
این هستیٔ موهوم تو نقش است بر آب
ای جوشِ حباب از خدا بی خبری

۵۶

افسرده نشد ز رنجِ دنیا دلِ تو
آگاه نشد گاه دلِ غافلِ تو
گه تخم ندامت نفشانی آخر
زین کشتِ ندامت چه بود حاصلِ تو

(53) O dear soul, by God thou art ignorant. Thou art a guest for two or three moments (breath). ~~If~~ Even if thou wert to go up into the sky and become a sun, ~~you~~ thou art an [illegible] which will not count.

(54) Still thou art after name (and fame) like the ~~[illegible]~~ engraving on a [illegible]. Thy ~~your~~ soul ~~[illegible]~~ suffers and yet thou art after objects of desires. Gleen some ~~wheat~~ from the harvest of life (death) for thy journey. The time for reaping has arrived and thou art not yet ripe.

55) O homeless one (lit with thy house ruined) Thou art unaware of God. O ripple of a mirage thou art unaware of God. This fanciful life of thine is ~~[illegible]~~ ~~image on~~ an outline on water. O ~~but~~ ~~bubble~~ ~~boiling~~ boiling bubble, thou art un-aware of God.

56) The tribulations of this world did not make thy heart wither, and thy heedless soul never awoke. Never dost thou sow the seed of repentance. What harvest shall thou ~~[illegible]~~ reap from the field of repentance?

٥٧

چیزی که گهی بکار ناید ما ایم　　آن نخل که زو بار نیاید ما ایم
کردیم حساب بیش خود سنجیدیم　　آن ذره که در شمار ناید ما ایم

٥٨

یارب تو عطا کن ز قناعت گنجم　　عمریست که از حرص و هوا در رنجم
دین را نتوان کرد بدنیا سودا　　هر لحظه بخود سود و زیان می سنجم

٥٩

پیوسته درین دیار با دیدهٔ نم　　در بحر خجالت و ندامت غرقم
خواهم که نگردم ز تو غافل یکدم　　افسوس ازین غفلت هر دم هر دم

٦٠

از کار جهان عقده کشودم همه را　　در محنت و اندوه ربودم همه را
حقه انی و انصاف ندیدم ز کسی　　دیدم همه را و آزمودم همه را

(57) We are that which is never of any use; We are that palm tree which brings no fruit. We have calculated and much weighed (the matter), We are the atoms which do not count.

58) O God, bestow on me the treasure of contentment; It is a life time since I am suffering from avarice and desires. Faith cannot be bartered for the world, every moment I weigh in myself the loss and the profit.

59) Perpetually in this land, with moist eyes, I am sunk in the ocean of shame and regret (or penitence). I wish not to be forgetful of Thee for a moment. Alas! for this ~~so~~ oft-repeated heedlessness.

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60) ~~Ever~~ I helped ~~everyone~~ all in ~~his~~ their worldly difficulties; I bore all in their trouble and sorrow, I met with no gratefulness or justice from any one, I saw every one and tested every one.

۶۱

هرکس که درین زمانه دارد همت — باید که نگیرد زکسی جز عبرت

زآمیزش خلق کنج عزلت بگزین — وز نیک و بد جهان طلب کن وحشت

۶۲

دلخواه نشد دو چار یاری بجهان — غمخوار ندیدیم بکاری بجهان

این گل که دهد بوی وفا نایابست — شد سبز خزانی و بهاری بجهان

۶۳

ابنای زمانه یکدگر دلتنگ اند — پیوسته بخود چو مختلف آهنگ اند

قانون وفا و مهر بر داشته اند — دایم بمقام آشتی در جنگ اند

۶۴

هر نیک و بدی که هست دیدم همه را — هر خار و گلی که بود چیدم همه را

آمد بنظر عیار هرکس کم و بیش — بر سنگ محک چو زر کشیدم همه را

6(1) Whoever in these times possesses re[illegible] resolve, he should never take anything from anyone save a sorrowful lesson. Setting aside mingling with ~~the world~~ people ~~[illegible]~~ sit in the corner of solitude, and run away from the good and bad (people) of the world like wild animals.

2) Nothing desirable was ever encountered in this world (or. no desirable friend was found in this world), I never saw a sympathiser in the world in (my) undertakings. The rose which yields the fragrance of faithfulness is rare to find, Many springs ~~have become verdant and~~ and autumns have flourished in this world.

) The time servers of this world (or, the worldly people) ~~are sick of~~ dislike each other. ~~Instead of being at peace with each other they are at war.~~ They are like discordant notes joined together. They have abandoned the law of love and constancy, and instead of being at peace, they are always at war.

) I have seen each good and bad (person) that exists; I have gathered each rose and thorn that existed. I saw that everyone was, more or less a cheat [knave], when I tested them like gold on a touch stone.

رباعیات

۶۵

از مردم دنیا بخدا گیر کنار
تا دل بکشد عروس راحت بکنار
سررشتهٔ اختلاط از دست بده
سرمایهٔ آرام و فراغت بکف آر

۶۶

عزلت بجهان راحت جان یافته شد
بر روی زمین گنج نهان یافته شد
این گوهر نایاب که بی قدر است
در بحر پر آشوب جهان یافته شد

۶۷

چیزی که من از جهان بجان میطلبم
جان را لسلامت ز جهان میطلبم
از مردم دنیا و ز دنیا شب و روز
دیگر هوسم نیست امان میطلبم

۶۸

خواهی نکشی رنج و نجوی درمان
دوری بگزین ز همنشینان جهان
چون عقرب و مار کن تصور همه را
از صحبت همدمان امان خواه امان

- For God's sake, avoid the worldly people, so that your heart may embrace the bride of happiness and comfort. Let go from your hand the thread of mixing (with people), and gain the capital of comfort and freedom.

. Solitude has been found to be the soul's comfort. It has been found to be a hidden treasure on this earth. This rare pearl which is indeed priceless, has been found in the boisterous ocean of ~~this~~ world.

7. The thing that I seek from [in] this world, at the cost of even my life, is to seek the security of life from the world; I have no other desire, but day and night I seek refuge from the world and ~~its~~ worldly people.

8. Do you wish not to suffer trouble and to seek the remedy? Keep at a distance from the worldly companions. Consider all of them ~~to be~~ like snakes and scorpions, and seek refuge seek refuge from the company of thy associates.

۶۹

از مردم روزگار غافل نشوی — وز گرمی این طایفه خوشدل نشوی
پرواز مکن همیشه از صحبت شان — تا در قفس فریب بسمل نشوی

۷۰

باید نکشی ز خلق منت گفتم — گر صاحب فطرتی و همت گفتم
این است خیال خام هرگز نکشی — بر پردهٔ عنکبوت صورت گفتم

۷۱

بر روی زمین اگر بمانی دو سه دم — مینای فلک گر دهدت ساغر جم
زنهار مکن قبول و دلشاد بزی — بسیار خمار دارد این نشئه کم

۷۲

پابند مشو برنج دنیا گفتم — دل شاد مکن بکوه و صحرا گفتم
عالم همه پابند سر البته ببین — ای جوشش حباب موج دریا گفتم

69. Be not heedless concerning the worldly people; do not rejoice in the [illegible] (friendship) of this set of people. Always fly from their society, so that in the cage of deceit thou mayest not become a victim.

70. I tell thee, be under no obligation to thy ~~creatures~~ fellow beings. If thou art ~~a~~ possessed of high nature and resolves. It is a foolish idea; for thou shalt never be able to ~~[illegible]~~ draw a picture on the spider's net.

71. If thou livest ~~a~~ for ~~a~~ two moments (breaths) or ~~two~~ three on this earth, and the decanter of the sky (~~a~~ (destiny) offers thee the cup of King Jamshed; beware, and do not accept it, and live happy; for this little intoxication (wine) has much headache.

72. I tell thee, be not in bondage to the world's anxieties; ~~do not~~ let not thy heart seek pleasure in the hills and the desert ~~for~~. (?or seek happiness of heart in the hills and the forest). The ~~a~~ world is utterly bound up in a mirage. O thou boiling of bubbles thou ripple of ~~water~~ [illegible], I have told thee.

رباعیات

سرمد

۷۳
افسوس که غافل تو ز هستی هستی
پیوسته ز صهبای رعونت مستی
هر چند شوی بلند چون شعلهٔ خسی
از شامت سرکشی در آخر پستی

۷۴
این جسم بصد قسم فنا بنیاد است
این شعلهٔ خسی در نفسی بر باد است
از دام اجل ترا رهی نبود
صیدی و سر و کار تو با صیاد است

۷۵
گه شهر و دیار گه بصحرا رفتی
در راه هوس بصد تمنّا رفتی
این قافله نزدیک بسر منزل شد
در خود سفری کن که کجا ها رفتی

۷۶
در زیر فلک عیش نکردم یکدم
شد عمر گرامی زکف از درد و الم
در دولت دنیا دو طرف نقصانست
بسیاری او رنج کمی مایهٔ غم

73. alas! Thou art heedless concerning life; Perfectly, thou art drunk with the wine of pride! However high thou mayest rise like ~~the~~ a burning straw, in the end thou must come down through the misfortune of rebelliousness (pride).

74. This body is in a hundred ways founded on annihilation. This burning straw, in a moment is carried away by the wind. Thou canst not escape from the net of death, thou art the victim and hast to do with the Hunter.

75- Thou hast wandered sometimes in the cities and sometimes in the deserts. Thou hast walked on the path of desires with a hundred longings. Now this caravan ~~boat~~ is approaching the resting place; travel (dive) into thyself and look ~~how far~~ where thou hast wandered.

76. I did not find happiness for a moment under the sky; my precious life has been wasted in pain and sorrow. In the wealth of this ~~wealth~~ world there is loss on both sides. Too much of it brings anxiety and ~~too~~ little also brings sorrows.

۷۷

هر روز به دریای هوس گردابی   از ظلمتِ غفلت همه شب در خوابی

ایام جوانی شد و پیری آمد   وقت است اگر فیضِ چمن دریابی

۷۸

ای دل ز هوا و هوس آزار مکش   این بارِ گران به دوش زنهار مکش

عمرت نبود بقدرِ طولِ املت   از بهرِ دو روز رنج بسیار مکش

۷۹

دیدیم بسی که سوز و حسرت بردند   صد داغِ حسد بخود ز عالم بردند

از بهرِ دو روزِ عمر از دستِ هوس   خود را بغم و رنج بهم افشردند

۸۰

دنیا طلبان را نه براحت کار است   تا آخرِ دم فکرِ زر و دینار است

این طایفه را خیالِ مردن نبود   پیوسته غمِ سیم و زرِ بسیار است

42

77 Daily you become a whirlpool in the [illegible] of desires; the whole night you are asleep through the gloom of heedlessness. The days of youth have passed and old age has arrived: There is time yet [illegible] bid for the coming of [illegible]

78. O my heart be not tortured by vain [illegible] and desires: beware and do not [illegible] thy shoulders this heavy burden: The [illegible] thy life is not likely to stretch to the length of thy hopes; do not be troubled over much for these two (few) days!

79. I have seen many who have been consumed by regrets, and carried away from this world a hundred a hundred [illegible] of envy; Oh for these two (few) days of life, through desires have [illegible] themselves in agony and sorrow.

80. Those who count this world have nothing to do with happiness (or [illegible]); all [illegible] wealth they gather of gold & coin; this class of men [illegible] of wealth, but they continually [illegible] of [illegible] silver and gold.

۸۱

این شهر و دیار و کوه و صحرا همه هیچ — دیدیم تمام زشت و زیبا همه هیچ
خود را بخدا اسپار و بگذر ز همه — این خواهشهای دین و دنیا همه هیچ

۸۲

از بهرِ چه حُبّ جاه باید کردن — عمرِ خود را تباه باید کردن
مانندِ نگین چه لازم است از پی نام — جان کندن و روسیاه باید کردن

۸۳

ای فقر گزین خدمتِ شاهان مگزین — پیوسته کسی نماند بر روی زمین
پیشانیٔ شاهان همه پرچین دیدم — دنیا نبود بقدرِ یک چینِ جبین

۸۴

سلطانِ خودم منّتِ سلطان نکشم — از بهرِ دو نان منّتِ دونان نکشم
این نفسِ من سگست من سگبانم — از بهرِ سگی منّتِ سگبان نکشم

81. These cities, and countries, these rivers and mountains ... are mere gifts; [illegible] seen all ugly and beautiful things ... a trifle. Put thyself in God's care and [illegible] be [illegible], for these desires for the world and for real (esoteric) religion are a mere trifle.

82. What for should one love rank; why should ruin one's life? Why would one like a seal-stone, carve one's soul and blacken one's face?

83. Chose poverty: not the service of kings, no one has need for words on the face of this ~~world~~ earth (but all have passed under it). I have always seen the forehead of kings wrinkled (with anxieties), and this world is not worth one wrinkle on the forehead.

84. I am my own King; I shall not be beholden to the favour of a King; for the sake of two (pieces of) bread, I shall [illegible] be beholden to mean fellows. (Note the play on the words [illegible] Dunan and [illegible] (dunan): This inner self of mine is a dog and I am a dog keeper; I shall not for a dog be obliged to a dog keeper.)

۸۵

سرمد تو ز هیچ خلق یاری مطلب   از شاخ برهنه سایه داری مطلب
عزت ز قناعت است و خواری ز طمع   با عزت خویش باش و خواری مطلب

۸۶

صد رنگ بود همیشه احوال جهان   گه سیر بهارش کن و گه سیر خزان
از پست و بلند او دل آزرده مشو   همواره بکن درد بجود هم درمان

۸۷

هرچند غرور دستگاهست اینجا   بر خود پیچیدن غرور جاهست اینجا
در ساز شکستگی حضور دگر است   از سرمه شدن سنگ نگاهست اینجا

۸۸

دنیا همگی اگر بکام تو بود   وین سکهٔ مهر و مه بنام تو بود
آخر ز جهان بی بقا باید رفت   گر قیصر و فغفور غلام تو بود

85- O Sarmad seek not help of [illegible] any creature, seek not shade from a naked bough. [illegible] Respect is from contentment, and disgrace [illegible] in covetousness. Keep thy selfrespect [illegible] [illegible] don't seek disgrace.

86. The world is ever changing [illegible] [illegible] ed tunes of circumstance; sometimes [illegible] its spring and sometimes the autumn. grieve not thy heart [illegible] [illegible] up, or downs and make [illegible] [illegible] [illegible] [illegible] [illegible] the same [illegible].

87. What if [illegible] is [illegible] [illegible] [illegible] [illegible] [illegible] the [illegible] of power [illegible] [illegible] [illegible] [illegible] have another Presence ([illegible]) in being [illegible] (in humility); but here (people) [illegible] at the coming [illegible] [illegible] [illegible] in [illegible] [illegible] [illegible] (in the [illegible] [illegible] [illegible] [illegible] [illegible] for [illegible] [illegible] [illegible].

88 If the world were a house [illegible] [illegible] [illegible] to thy [illegible] [illegible] [illegible] if the coins [illegible] [illegible] [illegible] the moon were struck in thy n[illegible]ce. Finally (thou shalt) have to leave [illegible] [illegible] for eternity. Even if ~~the~~ ~~[illegible]~~ Caesar and [illegible] were thy slaves.

۸۹

از وهم و خیال خویش دلریش مشو
وز نیک و بد خلق بداندیش مشو
صحبت بکسی مدار جز ساقی و جام
گر یار شوی با دو سه کس بیش مشو

۹۰

ای نفس ستمگار چها خواهی کرد
از خلق خدا بار جدا خواهی کرد
پیوسته سر جنگ و خصومت داری
گاهی بغلط صلح بما خواهی کرد

۹۱

هرگاه به بینی زکسی عیب و هنر
عیب و هنر خویش در آور بنظر
این است هنر بهتر ازین نیست دگر
خود را بنگر بعیب مردم منگر

۹۲

نفعی بکسی اگر رسانی هنر است
سود است درین سود بجو دبیشتر است
زین گوهر نایاب نگردی غافل
این بحر پر آشوب جهان درگزر است

89. Be not heartsore with thoughts concerning thyself. Be not an ill wisher owing to the good or evil of creatures; ~~a~~ avoid ~~the~~ all company but of the cup and the cup-bearer (of the wine of mystic love); and thou must have friends none no more than two or three.

(another phrase again)

10. O tyrannous lower self, what wouldst thou? Thou wouldst cut me off from God's creatures. ~~Even~~ Thou art bent on animosity & quarrel! ~~Do the~~ Wilt not thou ever into making peace with me!

11. Whenever you behold someone's faults & virtues, bring under review your own faults & merits. This is the art (of life) and there no other. Look into thyself and not at the faults of (other) men.

12. There is ~~some~~ merit in it if you do good to some one: this is a bargain which has more profit than itself. Be not heedless of this purchase. This bounded sea of the world is in flux (is assur...).

۹۳

ای دوست درین دیر نکوکاری کن — بیش از نفسی نئی کم آزاری کن

منذر - نکیند

خوشنودی اهل دل غنیمت بشمار — هرجا که بود خسته دلی یاری کن

۹۴

بگذر ز خودی ز فتنها ایمن شو — تا چند شوی خار گهی گلشن شو

با نفس ستمگار خصومت بر کن — گفتم بتو ای دوست بخود دشمن شو

۹۵

غمگین نشوی گر دل ریشت بدهند — خوشنود بشو که بیش پیشت بدهند

گر شکر باین دولت سرمد بکنی — پیشت بدهند از همه بیشت بدهند

ص ۱۰۰ خوشنود بشو که بیش بیشت بدهند

۹۶

مرگست درین بادیه دنبال ترا — این است مآل کار از مال ترا

اول محنت و آخرش حسرت هست — این مال کند همیشه پامال ترا

93 O friend do good in this world; you will not tarry here ~~more~~ longer than a twinkling space, be not ... ful. And take advantage of the ... of the men of the heart (Spiritual good hearted people ~~of~~) ~~God~~ and wherever you find one broken hearted, help.

74. Pass out of ~~self~~ egoism, become secure from mischiefs; How long ~~will~~ will you be a thorn, become sometimes a rose-garden; become an enemy of thy own grievous cowardly self. O friend thus told thee, become ~~thy~~ thine own enemy.

75. Thou shalt not grieve if fate makes thy ~~heart~~ sore, Rejoice for thou shalt receive ~~else~~ before & more (others), If you will be ~~to~~ thankful for this eternal (divine) wealth, Thou must receive before (others) and more (than others),

6 In this desert death is in thy pursuit, this is the final end of wealth; To be in one with toil and in the end agree, this wealth will soon lead thee in a foot.

۹۷

در بحرِ وجود از حبابی کمتر هر موج که باشد زهوا اوست خطر

آئینہ بکف بگیر و یکدم بنگر عکسی و درین آب بمانی چہ قدر

۹۸

ہرکس بہوس باغِ جہان دید و گذشت خار و گُل ہر پژمردہ بہم چید و گذشت

این صورتِ ہستی کہ تماشش معنیست افسوس بر آنکس کہ نفہمید و گذشت

۹۹

انسان کہ شکم سیر لیش از یک نانست از حرص و ہوا شام و سحر نالانست

در بحرِ وجودش بنگر طوفانست آخر چو حباب یک نفس مہمانست

۱۰۰

آن روز کہ جا زیرِ زمین خواہد بود از لطفِ تو یارب آزین خواہد بود

بر روی زمین ہست حلاوت مشکل در زیرِ زمین مگر چنین خواہد بود

(97). In the ocean of Existence Thou art less than a bubble
Each wave raised by the wind is a danger (to it).
Grasp in thy hand, the mirror and look a moment;
Thou art a reflection, how long canst thou last in
this water?

(98) Every one, with desire, saw the world's garden
and passed on; picking up the faded roses
and thorns. This appearance of existence
which is totally the Reality (manifested), alas
(woe) on him who passed away without
understanding it!

99. Man whose belly can be satisfied with
a bread, weeps morning and evening
with desires and greed. Behold there
is a storm in the ocean of his body,
and he is a momentary guest like a
bubble!

100.) That day when I shall be placed under
the earth, O Lord, with Thy grace it shall
be better than what it is here. Sweetness
is hard to find on the face of the earth,
Perchance it will be so (sweet) under it!

101

ای دل عبث از دار بقا میترسی — اندیشه بکن که از کجا میترسی

در راه فنا نیست تعب آرامست — آن خانه ازین جاست چرا میترسی

102

در بادیهٔ تجربه یارب همه جا — افتاد سر و کار بزشت و زیبا

غیر از تو کسی نگشت فریادرسم — دیدم همه را و آزمودم همه را

103

هرچند که کم لطف و دل آزار توی — بیش از همه غمخوار و وفادار توی

در عالم امتحان چو گشتم دیدم — هرجا که بود خسته دلی یار توی

104

ای یار درین دیار غمخوار توی — آگاه بر حال من زار توی

دیدم همه را و آزمودم همه را — در بیکسی ام یار وفادار توی

101. O my heart in vain fearest Thou the Ete[illegible] home,
Just think wherefrom Thou fearest! [illegible] path
of annihilation there are no troubles [illegible]. That
is why that home is, why doest Thou [illegible]ar?

102. On the plain of experience, O Providence,
Everywhere I had dealings with the good &
the evil; none came to my succour but
Thee. I have seen every one, and I have
tried every one.

103. However much thy ~~art~~ favours (seem)
little, and Thou (seemest) to cause (much)
hurt; yet it is Thou who sympathisest and
and art faithful. When I wandered in
the world of testing, I saw, that wherever
there is a broken hearted one, Thou art the helper.

104. O my friend, in this land Thou (alone) ~~art~~ soothest my
sorrow, and Thou art aware of my [illegible]
plight. I have seen every one, and [illegible] have
tried every one; Thou art the [illegible]ithful
helper in my helplessness.

۱۰۵

تنها نه همین جان و دل و ایمانی   آنی تو که هر لحظه بچندین آنی (انداز)

بیرون ز تصور و خیالت دیدم   آن چیز که در فهم نیاید آنی

۱۰۶

هستی به نظر چه شد اگر پنهانی   این راز نهفته را تو هم میدانی

چون شمع ز فانوس نمائی خود را   پیوسته درین لباس بود عریانی

۱۰۷

ای جلوه گر نهان عیان شو بدر آ   در فکر بخستیم که هستی تو کجا

خواهم که در آغوش کنارت گیرم   تا چند تو در پرده نمائی خود را

۱۰۸

شادی بود از دین و ز دنیا همه را   از هر دو نجات ده که شادیست مرا

آشفتهٔ خود بکن که آنم هوس است   از پرده برون آئی و خود را بنما

105. Thou art not only the very life and soul of faith, Thou art that which every moment is in so many banishments. [illegible] [illegible] Thee — beyond thought and imagination, [illegible] ! The Thing which can not be comprehended.

6. What if Thou art hidden, Thou art in sight, and thou ~~too~~ art aware of this hidden secret, Thou showest Thyself like a lamp in the shade, and even there was (Thy) nudity in the robes.

7. O Thou flashing in secrecy, come forth and appear! We are tired (and hapless) in thought as to where Thou art! I long to hold ~~Thy~~ Thee in my embrace, How long wilt Thou show Thyself behind the curtain (veil).

08. The world and formal religion make ~~all~~ everyone happy. Give me freedom from both for that is my happiness. Madden me with Thy love, for this is my desire. Come forth from the curtain (veil) and show Thyself!

۱۰۹

هرکس ز خدا دولت و دین میطلبد　　یا سیمبری ماه جبین میطلبد
بیچاره دلم نه آن و این میطلبد　　خواهان وصالست و همین میطلبد

۱۱۰

مشهور شدی بدلربائی همه جا　　بیمثل شدی در آشنائی همه جا
من عاشق این طور توام می بینم　　خود را نه نمائی و نمائی همه جا

۱۱۱

آسان نشود بفهم فهمیدن او　　مشکل بدل و دیده بود دیدن او
دیوانه دل و دیده بسی حیرانست　　دریافتن و دیدن و سنجیدن او

۱۱۲

دل از غم عشق جان شود آخر کار　　سررشتهٔ این عمر ابد را بکف آر
خواهی که نصیب تو بود بوس و کنار　　زنهار ازو مگیر یک لحظه کنار

'09. Everyone ~~asks~~ prays to God for wealth and formal religion. Or for a silver bodied, moon faced beauty. My poor heart wants none of this nor That; it desires union (with You), and this alone it prays for.

'10 Everywhere Thou hast become famous for heart ravishing, and Thou art unequalled for loving friendship (acquaintance) everywhere. I am in love with these ways of Thine, That Thou showest not Thyself and yet Thou art seen everywhere.

111. It is not easy to understand Him by intellect, and hard it is to see Him with the heart and the eyes. ~~If~~ (My) Perplexed heart and eyes are much perplexed in finding and seeing and understanding Him.

'12. The heart through the sorrow of love, at last becomes the life (spirit) (Note:- Feelings become spiritualised through pure love.). Take up the thread of this eternal life. If you desire ~~[illegible]~~ to attain union (literally kiss + embrace with God), Then beware and be not neglectful of Him for a moment.

رباعیات

سرمد

۱۱۳

ممکن نبود کہ یار آید بکنار   خود را ز خیال خام و اندیشہ برآر
ہر چیز کہ غیر اوست در سینۂ تست   بسیار حجابیست میان تو و یار

۱۱۴

سرمد اگر ش وفاست خود می آید   گر آمدنش رواست خود می آید
بیہودہ چرا در پئے او میگردی   بنشین اگر او خداست خود می آید

۱۱۵

سرمد تو حدیث کعبہ و دیر مکن   در وادی شک چو گمرہان سیر مکن
رو شیوۂ بندگی ز شیطان آموز   یک قبلہ گزین سجدۂ بر غیر مکن

۱۱۶

افسوس کہ کنہش بخیالم نرسید   اندیشہ درین بادیہ بسیار دوید
بر روی خیال خام حیران شدہ ام   بر پردۂ عنکبوت صورت کہ کشید

113. It is not possible to embrace the Beloved
Put away from thee such erroneous ideas
and fancies: for in the area is every
thing else but ~~Him~~, and there ~~are~~
~~great~~ many veils between thee and
the Beloved.

---

14. O Sarmad, if He is faithful (constant)
He will come of Himself. if His coming
is lawful (valid) He will come Himself.
Why doest thou wander after Him in vain,
~~[illegible]~~ sit down, keep still) if He is God
He will come of Himself. (note. play on
the words [illegible]. (Khuda & Khud-ay
15. O Sarmad, babble not (~~of~~ tell no tales of)
Kaaba and Dair (Muslim Holy Place and
the fireworshippers Zoroastrians temple);
donot loiter, ~~in~~ like them who have
lost their way, in the valley of doubt,
Go, learn the manner of obedience
from Satan; chose One to worship
and bow not in prayer before another.
16. alas! that my thought could not reach
His Reality. My thought wandered much
in this desert. I ~~remain~~ remain wondering
at the face of erroneous ideas. Who
ever painted a picture on the spider's web?

رباعیات

سرمد

117

از کثرتِ شوقِ دوست عزلت بگزین   از رنج برآ طریقِ راحت بگزین

پیوسته چو گردباد سرگشته مشو   یکجا بدلِ جمع فراغت بگزین

118

خواہی کہ ز فیضت کرم وجود بود   در ہر دو جہان راحت و بہبود بود

سودائی خیالش ہمہ سرمایۂ سود   مہرش بگزین کہ عاقبت سود بود

119

یک لحظہ اگر دلِ حزینت بدہند   آسودگیٔ روی زمینت بدہند

گر مہرِ خداست نقش بر خاتمِ دل   عالم ہمہ در زیرِ نگینت بدہند

120

دل باز گرفتارِ نگاری شده است   از فکر و غمِ لاله عذاری شده است

من پیرم و دل ذوقِ جوانی دارد   ہنگامِ خزان جوشِ بہاری شده است

121

آن ذات برون زگنبد ازرق نیست — ذاتیست مقید کہ بجز مطلق نیست

حق باطل نیز ہست و باطل حق نیست — آن ذات بجز مصدرِ ہر مشتق نیست

117. From abundance of longings for Beloved to solitude
Emerge from troubles and get hold of peace not whirl
about like a whirlwind. With [illegible] led heart
settle down in freedom (from cares).

118 B. That divine Essence is not (merely) [illegible] this blue zone (of the heavens). It is an essence which is not confined to anything but the [illegible]. The Truth (God) is also untruth (this passing illusory world); but untruth is not God! That essence is the very source of all created things.

118 If you wish to gain (this) the abundance of (this), all and bounty and to have happiness & wellbeing here and hereafter (ie in both worlds), (know) that here all benefit in being of [illegible] with this wealth; and gain this, love for it shall profit all in the end.

119 If (fate) bestows on thee a [illegible] loving heart for a moment, thou shall gain a world of comfort; if the love of God is [illegible] on thy heart, thou wilt attain on the seat of thy heart, the sovereignty of the whole universe.

120 Again my heart is the [illegible] of a lovely one, it is [illegible] in sorrow of [illegible] of a [illegible] face: I am old but my heart is [illegible] a youth; Spring is blooming forth in autumn!

رباعیات

سرمد

۱۲۱
شوخی ز کفم ربود دل را به نگاه | شد روز بمن تیره از آن چشم سیاه
پیری و شباب جمع شد آخر کار | لاحول ولا قوة الا بالله

۱۲۲
آشفتهٔ آن زلفِ گره‌گیر شدم | تدبیر نه این بود ز تقدیر شدم
در حلقهٔ آن زلف اسیرم کردند | از شومئ عقل پا بزنجیر شدم

۱۲۳
دل در پئ لیلی صفتی مجنون شد | در عالم غربتم وطن ہامون شد
در پیری و ضعف متقی گشت جوان | ہنگام خزان جوش بہار افزون شد

۱۲۴
آن شوخ بمن نظر ندارد چه کنم | آهِ دلِ من اثر ندارد چه کنم
با آنکه ہمیشه در دلم می باشد | از حالِ دلم خبر ندارد چه کنم

121. With a look that mischievous one [illegible] ~~ed~~ m[illegible] of my heart. Those dark [illegible] da[illegible] ned the [illegible] for me. Old age and [illegible] the at last. There is no room to escape or [illegible] do [illegible] through Gods ~~permission~~ help [illegible]. (may God save me!).

122. I ~~became~~ became distracted with ~~that~~ [illegible] curly locks; I had no such intention but [illegible] was destiny. ~~They~~ Fates bound in the chains of those locks. Lack of sense my feet were enchained.

123. My heart became a ma[illegible] ~~mad~~ insane) after one [illegible] [illegible] [illegible]; and ~~a~~ the strange land ~~[illegible]~~ the desert became my own country; In old age and feebleness the [illegible] became young; In the time of autumn the spring [illegible] mounted high.

124 The mischievous one does not look at me what shall I do! My hearts sighs do not touch him, what shall I do! [illegible] is ever in my heart, he is no[illegible] of my hearts condition, what [illegible] do!

رباعیات

سرمد

۱۲۵

ای دوست مرا بعلم و فطرت بنگر
در مهر و وفا و در محبت بنگر
من صاحب معنیم و صورت تعظیم
در من چو کتاب هر دو صورت بنگر

۱۲۶

عجب سنگین دلی نامهربان افتاد یار من
نمیدانم با و آخر چه خواهد بود کار من
بروز بیکسی جز سایه ام کس نیست یار من
ولی آن هم ندارد طاقت شبهای تار من

۱۲۷

سرمد در دین عجب شکستی کردی
ایمان بفدای چشم مستی کردی
با عجز و نیاز جمله نقد خود را
عمرے کہ تبوران فرا احادیث گزشت
رفتی و نثار بت پرستی کردی

۱۲۸

سرمد بجهان بسی نکو نام شدی
از مذهب کفر سوی اسلام شدی
آخر چه خطا دیدی از الله و رسل
برگشته مرید لچهمن و رام شدی

125 - O my friend look into my knowledge a[illegible] my nature.
Behold my love and constancy a[illegible] affection.
I at home in Reality (kuy ptoes ~~not~~) and the ~~image~~ (unbidden[illegible]) [illegible] cheerfulness,
see me on both sides as on a boo[illegible]
26. Strangely hard hearted and unkind of thee to
be my friend; I know not how my love [illegible] work
out in the end. In these days of helplessness I
have no friend (companion) by my own shadow; Even that
has not the patience to abide with me in my
nights of gloom.
127. O [illegible] mad what ruin hast thou wrought on
(thy) religion; thy faith thou hast immolated to
one [illegible] with [illegible] (languishing) eyes. With submissive
humility thou didst cast away to the poor all
thy cash, for the sake of an idol worshipper.
128. O [illegible] mad much good renown hast thou
gained in the world. (Firstly) thou wert [illegible]
here of (jewish faith) for Islam. ~~[illegible] in the~~ [illegible]
[illegible] what fault didst thou find [illegible]
and the prophet, that thou [illegible]
apostate to follow Ram and [illegible]!

۱۲۹

الفت بغم یار گرفتست دلم　　بر دوش گرانبار گرفتست دلم
زاهد به نصیحتم تو بسیار مکوش　　در پیش دگر کار گرفتست دلم

۱۳۰

سرمد جسمیست جانش در دست کسی　　تیریست وی کمانش در دست کسی
میخواست که مرغ گشته بر بام جهد　　گاوی شد و ریسمانش در دست کسی

نسخه آدم شده از دام جهد

۱۳۱

سرمد که ز جام عشق مستش کردند　　خواندند سرافرازش و پستش کردند
میخواست خداپرستی و هشیاری　　مستش کردند و بت پرستش کردند

۱۳۲

زاهد به نصیحتم تو بسیار مکوش　　از آتش عشق اوست این دیگ بجوش
هشیار شنو و ببین که خمخانهٔ دل　　از آتش عشق کیست در جوش و خروش

129. My heart loves the pain of love of the Beloved, and ~~has~~ carries this [illegible] (joyously) O ~~holy mother~~ [illegible] do not [illegible] to counsel me, [illegible] otherwise.

130. Sarmad is a [illegible] is in some one else's hands; he is an arrow, and the bow in some one else's hands. He [illegible] ~~to~~ become a bird and [illegible] on the palace terrace, (not another reading) means: He intended to become a man [illegible] out of the [illegible]) but he became [illegible] his rope in some one else's hand.

31. Sarmad whom [illegible] intoxicated with the goblet of [illegible] called but put him [illegible]. He wanted to become a worshipper of [illegible] and sober, but fate made him drunk (with divine love) and [illegible] an idol worshipper. ([illegible] in [illegible] [illegible] not found in the [illegible] edition).

'32 Holy one [illegible] much [illegible] counsel. [illegible] is [illegible] with His ~~the~~ love. Look up and see, with ~~those~~ [illegible] whose [illegible], the [illegible] of my heart is [illegible] furiously

۱۳۳

اسرارِ می و جام بکس روشن نیست — این راز بهر مرده دلی گفتن نیست

زاهد بخدا که از خدا بیخبری — سررشتهٔ این بدست هر کودن نیست

۱۳۴

زاهد بخدا نیست ترا بهره ز هوش — از زهد ریا توبه کن و باده بنوش

لبریزِ حقیقت است پیمانه و جام — هم معنی و صورت است در جوش و خروش

۱۳۵

زاهد تو بخور باده که بسیار نکوست — از خرقه کشی خمار صد فتنه دروست

بی شبه حلالست مگوی تو حرام — کیفیت این هر که بیابد همه اوست

۱۳۶

در دیدهٔ دل همیشه دارد گذری — هر لحظه بدیدار شود در اثری

کو خسته دلی که سیرِ این جلوه کند — از خود رود و ز خود ندارد خبری

133 The mysteries of [illegible] and [illegible] are [illegible] clear to anyone, and [illegible] has not be revealed to every [illegible] heart. [illegible] [illegible] [illegible] [illegible] of God; this bread is [illegible] [illegible] of every ~~ignoramus~~ dullard.

134 Renounce, by God, those [illegible] of piety and hypocrisy and drink wine. [illegible] cup and goblet [illegible] overflowing with [illegible] (God). The [illegible] are in [illegible]

135 [illegible] [illegible] is [illegible] [illegible] roses [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] (that) [illegible]

136 [illegible] He [illegible] [illegible] [illegible] eyes, [illegible] [illegible]); every [illegible] ~~[illegible]~~ the [illegible] is [illegible] in a [illegible] or [illegible]. [illegible] That broken hearted (humble [illegible] [illegible] may emerge from the [illegible] [illegible] unconscious of himself.

۱۳۷

هرجا که غمِ یار بود آرام است
بی این بجهان هرکه بود ناکام است
غافل نشوی زیار وز بادهٔ ناب
گر دولتِ جم میطلبی با جام است

۱۳۸

دیوانهٔ رنگینیٔ یاری دگرم
حیرت زدهٔ نقشِ نگاری دگرم
عالم همه در فکر و خیالی دگر است
من در غم و اندیشهٔ کاری دگرم

۱۳۹

تا فکرِ خیالش بدلم کرد وطن
سر تا بقدم فکر و خیالم همه تن
با خود سُخنی همیشه دارم امّا
اظهار محالست همین است سُخن

۱۴۰

گر مُتّقیم کار بنیار است مرا
با سبحه و زُنّار چه کار است مرا
این خرقهٔ پشمینه که صد فتنه در وست
بازش نکشم بدوش عار است مرا

137. Wherever the Beloved's love is there is comfort. Whoever in this world [illegible] without it is in [illegible]. [illegible] need [illegible] the Beloved and pure wine. If you seek [illegible] wealth and power of Jamshed it is to be found in this cup: (note King Jamshed was [illegible] to possess a cup in which he could see hidden secrets).

138. I am maddened with the beauty of ~~some~~ another world (not worldly beauties); (cultures) I am amazed with the customs of ~~the~~ another ~~[illegible]~~ beauty. The world is thinking and imagining somewhere else; each [illegible] thinking of [illegible] ~~[illegible]~~ ~~[illegible]~~ [illegible] something else.

39. Since His thought has ~~taken~~ made its home in my heart, I have become thought and imagination embodied. [illegible] in concourse with my self [illegible] to be expressed, that is [illegible].

40. If I am at a distance from [illegible] [illegible] [illegible] is with the Beloved, what have [illegible] of the the rosary and the sacred [illegible] of the Zoroastrian or the Brahmin). [illegible] robes (of the formal ~~[illegible]~~ [illegible]) which ~~contains~~ ~~the~~ contains a [illegible] mischief; I shall never wear it again for I am ashamed of it.

۱۳۱

هرگز بخدا زهد ریائی نکنم
غیر از درِ معرفت گدائی نکنم
شاهی کنم و مُلکِ فراغت گیرم
پیوسته ز میخانه جدائی نکنم

۱۳۲

این جوش حباب از قدیم است قدیم
این نقش سراب از قدیم است قدیم
لب تشنهٔ طرحِ نوست این کهنه رباط
این خانه خراب از قدیم است قدیم

۱۳۳

دنیا نکنم طلب که کمتر ز خس است
بی دولتِ دیدارِ تو دین هم قفس است
خواهانِ وصالم و همین است سخن
در خانه اگر کس است یک حرف بس است

۱۳۴

از بادِ صبا خواست دلم بوی ترا
چشمم ز چمن جست گُل روی ترا
آخر نه ازین دو چار گشتی نه از آن
اندیشه نشان داد رهِ کوی ترا

141. My God I shall never be a pe[illegible] hypocrite, I shall not be supplicant save at the [illegible] of (divine) knowledge. I shall be a King and conquer the realm of Freedom, (and) I shall ~~not~~ never leave the Tavern.

142. This boiling of bubbles is from ever and ever, This picture of mirage is from ever and ever. My lips are athirst for a ~~new~~ novel way ( ), This ancient inn This house in ruins is from ever and ever.

143. I seek not the world for it is less than a straw; and without the treasure of Thy vision, religion too is a cage (-prison). I desire Union, and this is the word. And if there is some one in the house, one word is enough.

144. My heart sought Thy fragrance from the breeze; my eyes sought the rose of Thy face from the flower bed. But I met Thee neither in this nor in that; brooding gave a clue to Thy street.

145

رباعیات سرمد

۱۲۵

گه سرو گهی سنبل و گه یاسمنی   گه کوه و بیابانی و گاهی چمنی

گه نورِ چراغی و گهی برگِ گلی   گه در چمنی و گاه در انجمنی

۱۲۶

هر کس که بلطف و کرمت دیده کشود   لطف و غضب غیر نداند موجود

مردودِ تو هیچ جا نگردد مقبول   مقبولِ تو هیچ جا نگردد مردود

۱۲۷

گه مهر و وفا کند گهی ناز و جفا   هر لحظه بصد رنگ نماید خود را

آغوشِ نظر کش که آید بکنار   یک گام نگردد ز تو پیوسته جدا

۱۲۸

سرمد گله اختصار می باید کرد   یک کار ازین دو کار می باید کرد

یا تن برضای دوست میباید داد   یا جان برهش نثار می باید کرد

یا قطعِ نظر ز یار می باید کرد

45. Sometimes Thou art a cypris, ~~sometimes~~ or (Sunbal) fragrant grass, ~~sometimes~~ or a Jasmine. Sometimes a mountain, desert or a garden; flower bed Sometimes the regal of a lane, & a flower petal, sometimes Thou art in a garden, and sometimes in an assembly.

6. Whosoever's eyes are opened to Thy grace & power, he does not aware of the existence of the wrath or favour ~~&~~ of another. Whom Thou rejectest is accepted nowhere, and whom Thou acceptest is rejected nowhere.

7. Sometimes ~~Thou~~ He is Kind and Constant, sometimes proud and tyrranous. In each moment He manifests Himself in a hundred hues. Open the ~~x~~ embrace of vision so that He may be embraced, and may never more be parted from Thee.

8. O Sarmad enough of complaining! One should do one of these two things. ~~Eth~~ Either resign thy body to the Will of the Beloved or sacrifice thy life on His path. (note: another reading of the last line is :- or have nothing to do with the Beloved).

۱۴۹

سرمد گله یار نکو شد که نشد
لب بیهوده گو لش نکو شد که نشد
منت کش دهر میشدی آخر کار
کاری که نکو لش نکو شد که نشد

۱۵۰

صد شکر که دلدار ز من خوشنود است
هر دم بکرم و هر نفس در جود است
نقصان بمن از مهر و محبت نرسید
سودا که دلم کرد تمامش سود است

۱۵۱

هر چند که صد دوست بمن دشمن شد
از دوستی یکی دلم ایمن شد
وحدت بگزیدیم و ز کثرت رستیم
آخر من از و شدم و او از من شد

۱۵۲

تا نیست نگردی ره هستت ندهند
این مرتبه با همت پستت ندهند
چون شمع قرار سوختن تا ندهی
سررشتهٔ روشنی بدستت ندهند

149. O ~~Sahdnad~~, if it was well that (you) did not complain of the Beloved, and your lips did not speak vain words; for then thou wouldst ~~have~~ have been beholden to the world (and fallen into its trap). It was well that ~~of~~ would have have ill deed, was not done!

50. A hundred thanks (~~to God~~) that the Beloved is pleased with me, and each moment his grace and bounty flow to me; no loss ever came to me from love and affection; and the bargain which my heart struck was all profit.

51. Though a hundred friends of mine turned into enemies; my heart found security in the friendship of One. I betook to Unity and escaped from diversity, at last ~~He~~ I became his and He became mine.

52. You cannot find your way to Life (Existence) till you ~~become you~~ are annihilated, you will not attain to this high estate with a mean resolves; till you ~~I~~ can burn steadily like a candle (without flinching; ~~destiny~~ will not permit you ~~to take hold of of the thread of Light) (note: play on words relating to the wick of the candle and the clue~~ to find a clue to the Light (lit: take hold of the thread of light: note play on the word thread of the candle).

باعیات سرمد

۱۵۳

رمد غم عشق بوالهوس را ندهند　　سوز دل پروانه مگس را ندهند

ری باید که یار آید بکنار　　این دولت سرمد همه کس را ندهند

۱۵۴

زرز خودی که دین قرینت گردد　　سر دفتر اعمال همینت گردد

ر هر دو جهان سکه بنامت بزنند　　عالم همه در زیر نگینت گردد

۱۵۵

ریاست دلت گر تو شناور بشوی　　غوّاص محیط هفت کشور بشوی

ر بحر وجود نیست موجود همه　　طوفان بکنی و خواه لنگر بشوی

۱۵۶

ر دل چو نمود مهر جانان مسکن　　صد رنگ شگفت این گل و گردید چمن

ید او نهانیم درین دیر کهن　　ما را نتوان شناخت الّا بسخن

x(Note. The poet probably means here, that ~~so~~ his ~~words~~ impassioned words may give a clue to his spiritual exaltation).

153. O Sarmad the sorrow of Love is not bestowed on the sensualist. The fire in the heart of the moth is not given to a (greedy) fly: a life time is needed ere the Beloved can be embraced, This Eternal treasure is not bestowed on every one. (note. Eternal treasure or wealth دولت سرمد daulat-i Sarmad, ~~can~~ also means the treasure of Sarmad. So there is a play on the word Sarmad here. ~~and~~ and the spiritual realization of Sarmad can mean the same thing as Eternal treasure, the poet could not have seriously entertained such an egotistic idea)

154. Pass out of egoism, so that faith may approach thee; and this very thing will become thy paramount deed recorded; Here and hereafter the Coin will be struck in thy name (thou shall be a sovereign or exalted). and the Universe shall accept thy sovereignty.

155. Thy heart is an ocean, if thou canst be a swimmer, then thou canst dive into the ocean which surrounds the seven realms. Every thing exists in the ocean of thy ~~Exist~~ Life, thou canst become a storm or an ancor (of peace).

156. When the love of ~~my Beloved~~ one who is my life came to dwell in my heart, this flower (heart) blossomed into a hundred ~~tw~~ hues, and became a Flower bed garden, We are manifest yet hidden in this old tavern house, and no one can recognize us, save through words (speech).

۱۵۷

وارسته دلم همیشه وابستهٔ اوست پیوسته درین باغ برنگ گل و بوست
لبریز محبت است مینای دلم از کوزه همان برون تراود که دروست

۱۵۸

محنت بجهان کشید بسیار دلم هر شام و سحر بود در آزار دلم
ناگاه خیال یار آمد یکبار زین بار گران گشت سبکسار دلم

۱۵۹

از دیدهٔ دل حسن دو عالم دیدم میزان شدم و نیک و بدش سنجیدم
هر سر که گرانبار بود سنگ دلست هر خسته سری سبک بود فهمیدم

۱۶۰

در دائرهٔ خیال او پابندم صد شکر بیادش همه دم خرسندم
از دام هوا و حرص دنیا رستم این بار گران ز دوش دل افگندم

157. My free heart is ever His bondsman, and even in
This garden it is like a rose and its fragrance;
The flaggon my heart is overflowing with love,
That alone can trickle from a mug which it
contains.

58. In this world my heart hath suffered much,
Each morning and evening it was in
agony. ~~and~~ Then suddenly the thought of
the Beloved came into my embrace, and
my heart cast off that heavy burden.

59. With my heart's eyes I beheld the beauty of
the two worlds (here & hereafter), I turned into a
scale and weighed its good and evil, and
I found that a head that is heavily burdened
(thinks too much) is like a stone over the heart,
and each broken headed one (ie one ~~which~~ who has
become incapable of thought), is light hearted.

60. I am bound in the circle of ~~the~~ thoughts
of Him; a hundred thanks, I am ever happy
in remembering Him; I escaped from the
trap of worldly covetous desires; and I cast off this
heavy burden from my heart.

۱۶۱

از منصب عشق سرفرازم کردند
وز منت خلق بی نیازم کردند
چون شمع درین بزم گدازم کردند
وز سوختگی محرم رازم کردند

۱۶۲

از اشک جگر تمام دریا شده ام
آشفته و دیوانهٔ صحرا شده ام
از صحبت همدمان بوحدت قسم است
تنها شده ام رفیق عنقا شده ام

۱۶۳

در عالم شوق قیل و قالم دگر است
از طور سخن بیاب حالم دگر است
سودازدهٔ صورت معنی هستم
فکرم دگر و راه خیالم دگر است

۱۶۴

از فضل خدا همیشه راحت دارم
با نان جوم قانع و همت دارم
نی بیم ز دنیا و نه اندیشهٔ دین
در گوشهٔ میخانه فراغت دارم

161. They (or the fates i.e. God's will) exalted me in the rank of Love, and freed me from obliga... to the creatures of this world, they consumed me like a candle in this assembly, and through burning made me aware of the Secret.

162. Through the tears from my heart's depth I have become an ocean; I have become infatuated and a frenzied wanderer in the desert. I swear by Unity (of Divine Life), that in being isolated from companions, I have I am associating with Unaqâ (the mythical bird which symbolizes the Spirit).

163. In the state of longing my converse is of another kind; from my words you may find that my state is different; I am infatuated with the beauty of Reality (Spirit); my thoughts and ways of thinking are different (from the ordinary man).

164. With the grace of God, I am ever happy, I am contented with barley bread and possess spiritual resolve; I have no fear of the world nor anxiety concerning (formal) religion; (i.e. any desire for the sensuous heaven); I sit in freedom (of soul) in a corner of the Tavern (where spiritual wine is at hand).

رباعیات — سرمد

۱۶۵

در گوشهٔ فقر سیر دنیا کردم — از بهر خود آرام مهیّا کردم
هر نیک و بدی که بیند از جا نرود — این وضع ز آئینه تماشا کردم

۱۶۶

سرمد چه طلسم را که در وا کردم — در شام دریچهٔ سحر وا کردم
هر چند که خواب را ز سر وا کردم — دیدم همه خواب تا نظر وا کردم

167
۱۶۷
75

هر کس که ز سر حقیقتش باور شد — او پهن‌تر از سپهر پهناور شد
ملا گوید که بر شد احمد بفلک — سرمد گوید فلک با احمد در شد

هر دل که بدام غم او شاد بود — از هر دو جهان فارغ و آزاد بود
دیدم همه جا صورت معنیست یکی — این آئینه هر جاست خداداد بود

۱۶۸

آنرا که بود بهرهٔ از عقل کمال — بیرون رود از دائرهٔ فکر محال
در گوشهٔ میخانه تماشا بکند — شمع است یکی هزار فانوس خیال

165. In the solitude corner of poverty I beheld the world, and I found comfort there; and I learnt from the mirror to look at good and bad without being shaken. (I learnt this [illegible] from [illegible]

166. O Sarmad, I opened the gates of a wonderful Talisman (magic); In the evening I opened the window of the morning. As much as I drove sleep (or dream) from my head; I saw when my eyes were opened that all was a dream.

167) He who solved the mystery of the Reality, he became
A) vaster than the vast heavenly sphere; The Mullah (priest) says that Ahmad (Muhammad) ascended to the heaven, but Sarmad says that heaven entered into Ahmad (i.e. was lost in Muhammad). (Note:- This quartrain according a biographical note, was found as an excuse for condemning Sarmad to death, because the ignorant orthodoxy could not comprehend it, and understood it mean a denial of the ascension of the Prophet).

167
B That heart which is happy in the net of the pain His Love; becomes free from the sorrow of both worlds. I found everywhere the aspect of Reality to be one; This mirror (vision) is a gift of God.

168. He who has something of perfect intellect, he transcends the circle of complicated thinking; He beholds in a corner of the Tavern, that there is One Lamp (Spiritual Consciousness) but a thousand shades of fancy. (lamp of fancy fanus-i-khayal also means the paper shade with figures revolving made it)

۱۶۹

هر کس بخیال او هم آغوش بود — دیوانه نماید همه سرهوش بود
کیفیت این نشهٔ بکس ظاهر نیست — این باده نهان همیشه در جوش بود

۱۷۰

دیوانگی دلم بود عقل کمال — آشوب محبت است بیرون ز خیال
گنجایش بحر در سبو ممکن نیست — هر چند که گویند خیالست محال

۱۷۱

آن شعله که یاقوت دلم رنگست — گوهر بمحیط است و شرر در سنگ است
او در همه و از وست غافل همه خلق — این معنی رنگین چه قدر بیرنگ است

۱۷۲

تنها نه همین دیر و حرم خانهٔ اوست — این ارض و سما تمام کاشانهٔ اوست
عالم همه دیوانهٔ افسانهٔ اوست — عاقل بود آن کسی که دیوانهٔ اوست
در کعبه و بتخانه سنگ او شد و گنگ او شد — یکجا حجر الاسود یکجا بت هندو شد

منقول در مجمع الفصحا و دبستان مذاهب

(در دبستان مذاهب) چوب او شد

'69. He who embraces His thought (~~embraces~~ [you remember] God ~~in~~)
he appears to be mad, but is perfectly sensible;
No one knows the intoxication of this wine; ~~this~~
wine is ever effervessing.

170. My hearts frenzy is Perfect Reason, The
infatuation of Love is beyond thought, a jar
cannot contain the ocean. Whatever they
may say, it is hard to comprehend it.

171. That flame which tints my hearts ruby.
it is the pearl in the ocean, and the spark in
the flint. He is in every one, and all are
unaware of Him; this beautiful idea, how
plain (and uninteresting or colourless) it seems.

172. Not only ~~those~~ the Temples and Kaaba (
The muslim Holy Place). are His habitation,
but this earth and this sky are His dwelling
place. The whole world is infatuated
with His story, and he who is mad for Him
is (truly) wise.

(a verse quoted in substance)

In the Kaaba and the idol worshippers temple
He became a stone (~~the black stone~~) and the
wooden ~~idols~~ (another reading is "ganges"), ~~or temple~~.
ie) In one place He became the black stone (~~of~~
the Kaaba) and ~~in another~~ the other place, He became
the Hindu's idol. (~~or temple~~)

۱۷۳

نابود شدم بود نمیدانم چیست		اخگر شده ام دود نمیدانم چیست

دل دادم و جان دادم و ایمان دادم		سوداست دگر سود نمیدانم چیست

۱۷۴

عاشق و عشق و بت و بتگر و عیار یکیست		کعبه و دیر و مساجد همه جا تار یکیست

گر در آئی بچمن وحدت و یکرنگی بین		که در آن عاشق و معشوق و گل و خار یکیست

۱۷۵

دل اگر دانا بود اندر کنارش یار هست		چشم اگر بینا بود در هر طرف دیدار هست

گوش اگر شنوا بود جز ذکر حق کی بشنود		ور زبان گویا بود در هر سخن اسرار هست

۱۷۶

شاه شاهانیم زاهد چون تو عریان نیستم		ذوق ذوق شورشم امّا پریشان نیستم

بت پرستم کافرم از اهل ایمان نیستم		سوئی مسجد میروم امّا مسلمان نیستم

173, I became non-existent, I know ~~not~~ what is existence; I have become a glowing charcoal, I know not the smoke. I gave (Him) my heart, my life, and my religion (faith). This is another bargain, I do not know what profit is.

174 - The lover, and love, and the idol (beloved) are ~~one~~ and the cheat are one; the Kaaba and the temple and mosque, ~~are~~ have one thread (wire) running through them; If you come into the garden, behold Unity and homogeneity (like single coloured roses), in which the lover and the beloved, and the rose and the thorn are one;

175. If the heart be wise, the beloved is in its embrace, If the eye hath vision, one sees (Him) ~~in~~ on every side, If the ears can hear, what else would one hear but ~~His name~~ God's name (Truth's name), If the tongue be eloquent, there is ~~mystery~~ a secret (to be conveyed) in every word.

6. O pious man, I am a King of Kings, not naked like thee, I am delight upon delight of frenzy, but not a scatter brain (distracted). I am an idol worshipper, a heretic, not one of the faithful, I go towards the mosque, but I am not a Muslim.

۱۷۷

ک کردم چاره های جمله از ماوای خویش — نور حق را دیده ام از زیر تا بالای خویش

تو میخواهی چنین هم شو جدا از جای خویش — تا به بینی مظهر حق جمله سر تا پای خویش

۱۷۸

س که ترا تاج جهانبانی داد — مارا همه اسباب پریشانی داد

یشاند لباس هر کرا عیبی داد — بی عیبان را لباس عریانی داد

۱۷۹

ش بالای کرده چنین پست مرا — چشمی بدو جام برده از دست مرا

و در بغل منست و من در طلبش — دزدی عجبی برهنه کرد است مرا

۱۸۰

بر مسلخ عشق جز نکو را نکشند — لاغر صفتان زشت خو را نکشند

گر عاشق صادقی ز کشتن مگریز — مردار بود هر آنکه او را نکشند

رلیست که آوازهٔ منصور کهن شد — من از سر نو جلوه دهم دار و رسن را

(حاشیه: صفتان و زشت خو)

(حاشیه: این رباعی در رباعیات ۱۱۰ ... باید شود)

177. I have forsaken all plans and remedies for myself; I have seen God with (the eye of Truth) below and above me. If you wish to be like this, then ~~get~~ go out of selfhood. Then you will find (yourself) the place of God's manifestation, from head to foot.

78. He who bestowed on thee the Crown of Kingship (world protecting), He gave me all that pertains to distraction; He dressed those whom He gave a blemish; but He arrayed the faultless with nudity. (note ~~most~~ evidently this quatrain was flung by Sarmad to Shah Jahan or Aurangzib when questioned about his habit of remaining nude.)

79 One with a (tall) lovely figure, has put me down so; an eye with two cups (from its intoxication) has robbed me of sense; He is in my embrace, and I (still) seeking Him; such a wonderful robber has stripped me naked. (note: according to biographer Sarmad recited this to judge Qavi when questioned about his nudity).

~~80~~
180. In the abbatoir of Love they kill only those who are good; they do not kill men of poor quality and evil nature; thou (O Sarmad) art the true lover, do not fly from death, for they do not kill a corpse. (note: this quatrain is found in Rumi, and was probably recited to

رباعیات سرمد

۱۸۱

سرمد ما را بعشق رسوا کردند
سرمست و سراسیمه و شیدا کردند
عریانیٔ تن بود غبارِ رهِ دوست
آن نیز به تیغ از سرِ ما وا کردند

شوخے کہ

سر جدا کرد از تنم شوخی که با ما یار بود
قصه کوته گشت ورنه دردِ سر بسیار بود

همچو دور افتاده کافر بیارِ خود رسد
دست تا در گردنِ من کرد تیغش خون گریست

شوری شد و از خوابِ عدم چشم کشودیم
دیدیم که با قیست شبِ فتنه غنودیم
رسیده یارِ عریان تیغ ایندم
بهر رنگی که آئی میشناسم

۱۸۲

ما سرِ خود را ز اوّل زیرِ پا دانسته ایم
شهرِ دهلی را فضائی کربلا دانسته ایم
رفت دارا در پیٔ منصور سرمد نیز رفت
دار بازی را رضائی کبریا دانسته ایم

181. O Sarmad, They (the Fates) have made me notorious for love, and turned me into a drunkard and distraught and infatuated. Bodily nudeness was the mist on the path of the Beloved (or was bodily nakedness the ~~dust~~ mist on the Beloved's path?), they removed that also ~~with along with~~ from my head with a sword (along with the head).
(note:– This quatrain seems to my mind to be vitiated: Sarmad who could have saved his life by putting on clothes, could not have thought of his nudity to be a spiritual defect which had to be removed by his beheadale. Also nakedness can not be removed by beheading and the verse seems defective ~~and in the~~ with this reading. If we read ~~a question~~ the third line with an interrogation mark which is not used in Persian, this defect is mitigated though not removed. USY [illegible]. What could be the real reading? I would suggest [illegible] instead of [illegible], which if read with a question mark improves the sense, but does not satisfy me – USY)
(Couplets concerning his execution quoted by biographers). That longing which was my companion, caused my head to be cut off; the tale has ended, else the headache was much (or headache of worldly life would have continued). Like one long separated, who at last reaches his friend, when his (executioner's) sword put its arm round my neck, it wept blood. A tumult arose, and we awakened from the sleep of non existence, but we saw that the night of mischief and disorder still remained, we dosed off again. The Friend has arrived with

سرمد ١٨٣ رباعیات

سرمد که زعشق سرمدی یافت   کز بادهٔ عشق بیخودی یافت

هشیار نشد زتیغ جلاد   منزل بمقام احمدی یافت

تمت

1184

(Finished 23 Sept 1937 at Simla)

غزل سرمد

سوخت بی وجهم تماشا را به بین   کشت بی جرمم مسیحا را به بین

ای که از دیدار یوسف غافلی   داغ یعقوب و زلیخا را به بین

زندهٔ کش جان نباشد دیدهٔ ؟   گر ندیدستی بیا ما را به بین

ای که از روز بدم در حیرتی   یک زمان آن روی زیبا را به بین

شاه و درویش و قلندر دیدهٔ

سرمد سرمست و رسوا را به بین

Beauty of face, I have seen Emperor and Holy beggar and Qalandar (Free thinking anchorite), Come and look at the naked and notorious Sarmad (Lover of God)

Paris. May 1933.

Umraosingh Sher-Gil

182. I have from the beginning known that, my head (will be) trampled under foot; I have known the City of Delhi to be the [illegible] of Kerbelā (where Ali's sons were martyred). Dārā went after Mansur (i.e ~~was~~ became a martyr like him), and Sarmad ~~is~~ has gone (is going); I have known the [illegible] of the cross (or the gallows) to be the will of the great God. (This quatrain is not found in any printed edition but was recited to me by a friend from Lahore).

183. Sarmad who found Eternity through Love, who found selflessness through the wine of Love, (He) was not awakened by the executioner's sword; he found his ~~abode~~ resting place in the abode of Ahmad (the prophet). (Note:- This quatrain was probably composed by some friend of his after his execution. The orthodox apology indicates this USY).

End:-

The only ode attributed to Sarmad and quoted by one biographer is as follows: Sarmad had written a collection of odes as hinted in an early quatrain but the work has not been hitherto found.

He burnt me without cause, behold the spectacle. He killed me without a crime, behold the message. (i.e the ~~was~~ Jesus was also killed though innocent') O thou unconscious of the ~~[illegible]~~ vision (of the beauty of Joseph), behold the burning agony of Jacob and Zulaikha (Potiphar's wife). Hast thou seen the living dead? if not, come and see me!

O thou who marvellest at my wretched plight (lit. day). Look for a while on the lovely face! (i.e. [illegible])

Accounts of Sarmad's life (4) 98
given in Riāz ul ʻarifin compiled by Ali Quli Khan Walih
Daghestani written about 1161. Hijra = Christian Era
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[illegible] [illegible] ~~brother~~ [illegible] [illegible] break
[illegible] [illegible]. On account of the [illegible] very
[illegible] made for [illegible], [illegible] [illegible])
[illegible] were inimical towards Sarmad. So [illegible]
[illegible] were [illegible] [illegible] the Chief [illegible]
[illegible] Mulla Qawi [illegible] [illegible], [illegible]
[illegible] ~~t~~ [illegible] with Sarmad, [illegible] [illegible]
[illegible] ~~[illegible]~~ [illegible] [illegible]
[illegible] [illegible] exposing [illegible] nudity.
[illegible] [illegible] [illegible] according to the [illegible], went
the Judge Qawi, according [illegible]
and asked him. [illegible] [illegible]
: Satan is ~~[illegible]~~ powerful (Qawi)"; and recited
this quatrain immediately:— "A beautiful
[illegible] has [illegible] [illegible] [illegible] high [illegible].
[illegible] in [illegible] [illegible] [illegible] (of
[illegible]). That (beautiful) [illegible] is in my embrace
and yet I am in search for Him. A
wonderful [illegible] [illegible] naked."
Mulla Qawi was much annoyed and
left him and going in the [illegible]
presence, ~~gave~~ passed the orders for his
(Sarmad's) execution.

حالات سرمد کاشانی

(۳)

منقول از ریاض الشعرا

مصنفه علی قلی خان واله داغستانی

(سنه ۱۱۶۱ هـ)

سعیدای سرمد - از یهودان کاشانست که بشرف اسلام مشرف شده بود - اوایل حال به تجارت اشتغال داشته در بندر سورت جذبه از جذبات حق بوی رسیده او را ازوی ربود - اسباب و اموال خود را بالتمام بغارت داده عریان گردیده سر بصحرا گذاشت - مدتی در بیابانها می گردید - آخر گذارش بشاهجهان آباد افتاد - محمد داراشکوه که ولد ارشد و ولیعهد شاهجهان بادشاه بود نهایت رسوخ و اعتقاد بوی داشت و ویرا نیز نظر التفات با جان شاهزاده بود - چنانچه روزی در مقالات فرموده بودند که شما بادشاه خواهید شد - آخر الامر محمد اورنگ زیب عالمگیر که برادر کهتر داراشکوه بود بتدابیر چند که شرح آن باعث اطناب میشود بوالد خود خروج نموده غالب آمد و او را از مهم سلطنت معزول داشته خود بر سریر فرمانفرمای جلوس فرموده و برادران خود را که داراشکوه وغیره باشند مغلوب ساخته هلاک نمود - بنابرآن مژده که سرمد بداراشکوه داده بود مزاج اقدس ازطرف وی انحراف داشت - بملا قوی که قاضی [redacted] القضاة عصر بود فرمودند که برود نزدیک سرمد و ازوی بپرسد که باوجود کمال فضل و علم وجه عریانی و مکشوف العورة بودن چیست - قاضی قوی بموجب امر اقدس رفته ازوی سوال نمود - در جواب گفت شیطان قوی است و این رباعی را بدیهه خواند ~ خوش بالائی کرده چنین پست مرا - چشمی بدو جام برده از دست مرا + او در بغل منست و من در طلبش -

[illegible]

Account of Sarmad of Kāshān. (no. 4).
quoted from Reazul Shuāra (Garden of Poets) written by Ali Quli Wāleh Daghestani. (1161. Hijra)

Sa'idae Sarmad: He is from the Jews of Kashan, who was exalted by conversion to Islam. In early ~~day~~ life he occupied himself with Trade. In the port of Surat, the passion of God (Truth) absorption overtook him, which robbed him of his selfhood. He gave away all his wealth & belongings (to the poor) and becoming naked and wandered about ~~in~~ in the wilderness, ~~and~~. In the end he reached Shah-jehanabad (Delhi). Muhammad Dara Shikoh who was the eldest son of emperor Shah Jehan, and his heir apparent, was very intimate with him and had great faith in him. One day while conversing he had declared ~~that~~:- "You will be the Emperor".
Eventually Muhammad Aurangzeb Alamgir, who was ~~his~~ younger brother of Dara Shikoh, ~~thereby~~ ~~because~~ of successfully carrying out certain plots to account which would ~~bring~~ needlessly lengthen this narrative, revolted against his father and overcame him and ~~dethroned~~ him depriving him of the kingdom ~~and~~ occupied the throne

to find the way (to the place ... heard in worth the ... from a reliable person, that ... Royal court to the place of execution ... composed twentyfour quatrains. To be ... he was beheaded on the southern side of the ... Mosque and buried him there. The ... of these lines, had the honour of ... ing several reverential visits to his tomb. The green turf does not ... during ... four seasons on his tomb. Verily there ... wonderful grace in ... paying reverential visits to the tomb of) that second martyr. At the time of his decapitation, a sweeper had been ordered to carry out that sentence. (... med) looked at him and asked ... him and ...:- "May I be thy sacrifice; Come, come, ... I recognise thee (O God!) in whatever ... Thou comest." I have heard it from a set of reliable persons, ... after his head fell off from the ..., he uttered the holy formula ... God-

حالات سرمد

دزدی عجبی برهنه کرد ست مرا ع علاوه ی سخت آزرده شده از نزد وی برخاست - و بجهت بادشاه آمده فتوی بر قتلش داد - بادشاه فرمود که او را بدربار معلی حاضر ساخته فضلای عصر باوی گفتگو کنند - اگر بموجب شرع قتلش لازم آید بقتل رسانند - بفرموده بادشاه علما اجلاس نموده او را حاضر ساختند - بادشاه پیغام نمود که وعدهٔ سلطنتی که به دارا شکوه شده بود خلاف بر آمد - در جواب گفت که او را حق جل و علا سلطنت موبد داد وعدهٔ ما خلاف نشد - بادشاه را این سخن نیز بسیار ناخوش آمده - خلاصه اینکه هر چند فضلا او را امر بتوبه و پوشیدن لباس کردند مقبولش نشد - آخر بحجت شرعی فتوای بر قتلش داده بشهادت گاهش فرستادند - گویند در آن وقت از دحام خلایق بمرتبه شده بود که راه رفتن بدشوار میسر می شد - از صحیح القولی شنیدم که از دربار تا مقتل رسیدن بست و چهار رباعی گفته بود - خلاصه در جنب مسجد جامع گردن او را زدند و درهمان جا دفن نمودند - راقم حروف بزیارت مزار وی مکرر مشرف شده ام - در چهار فصل سبزه از تربتش کم نمیشود - والحق فیضی عجبی در زیارت آن منصور ثانی است - درحینی که گردن او را میزدند کسی میا شیرآن ارشده بود - بسوی وی نظر کرده فرمودند که فدای تو شوم بیا بیا که بهرصورت بیای ترا میشناسم - از جماعت که ثقه بودند مسموع شد که بعد ازان که سر او از بدون جدا گردید متکلم به کلمهٔ طیبه و حمد الهی بود - راقم حروف از شاه اسد الله که مرد عزیز و درویش منزوی بود شنیدم میفرمود که من با سرمد کمال خصوصیت داشتم - روزی بوی گفتم تغیر در وضع خود به نظر برسماجت خلق ظاهرا دور از صلاح نباشد - در جواب من این بیت را خواند ے عمریست که آوازهٔ منصور کهن شد - من از سر نو جلوه دهم دار و رسن را

The Emperor ordered that he (Sarmad) should be brought before ~~the~~ him and the learned men of the day should talk to him. If according to the religious law his execution is valid, he should be executed. According to the emperor's command the learned men held the meeting and he was produced in the court. The Emperor had it conveyed to him ~~that~~:– "The promise of kingship emperor which had been given (by Sarmad) to Dara Shikoh was falsified. In answer he (Sarmad) said:– "~~God~~ The high + glorious God bestowed the Eternal empire on him, and my promise was not falsified." These words also very much displeased the Emperor. In short the learned divines tried best to order him to repent and to put on clothes, but he did not consent to it. At last on the grounds of sacred law passed the verdict of death on him and sent him to the place of ~~execution~~ martyrdom. They say that at that time the crowd of the populace was so great it was diffic

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in vain. ~~Sit~~ abide (sit quietly). If He is God He will come Himself. (Here is a play on the words [illegible] which means God is well, come yourself.) O Sarmad, the sorrow of love is not bestowed on the man of low desires; the ~~burning~~ fire that burns in the heart of the moth is not given to a fly. A life time is needed before the Beloved can be embraced. This eternal (Sarmad) wealth (treasure) is not bestowed on every one. Whoever has ~~reached~~ found the secret of Reality, he becomes more expansive than the vast sky (heavenly spheres). The orthodox priest says that Ahmad (the Prophet Muhammad) ascended to the Heaven, but Sarmad says that the Heaven entered into Ahmad (i.e. the prophet became vaster than spacious Heaven). O Sarmad, I have opened the door of a wonderful Talisman; I have opened the window of the morning in the evening. The more I ~~so~~ drove ~~sleep~~ dreaming from my head, I saw every thing to be a dream, since I opened mine eyes. Sarmad is a body, and his life in the hands of some One else. He is an arrow and the bow is in some one else's hands. He wanted to fly to the ~~to~~ roof of the palace, but he became an ox and the rope is some one['s] hands. ⊕

⊕ Sarmad who made intoxicated with the cup of love he was carried [illegible] and them brought low. He wanted to wonder [illegible] the door but he [illegible] ×

made in my [illegible] from the manuscript [illegible]

[illegible] lish Museum, London.) [illegible]

composed by Ali Quli Khan Walah Daghistani who wrote in 1161 +

be lawfully condemned to death, because of nudity & asks
him to repeat the holy formula." The learned divines
said to him (Sarmad). "What is the meaning of reciting
only half of the holy formula? Either repent and
recite the formula in full or submit to be executed."
He (Sarmad) answered: — "I am still in verbal
in negation (negating-~~deities~~ gods), and have not
reached the stage of affirmation (of the Deity). and
I will not utter with my tongue words that are
false!" So finally when he was beheaded
as his head was separated from the body, he uttered
"except God, may God forgive" three times. To
conclude, he was the most perfect of the mystics
of his time & the most intelligent in the
world. He had no rival in learning & knowledge
of arabic. In the field of poesy he carried
away the ball of excellence, from the masters
of speech of the period. From his ~~eloquent~~ thought
thoughts which bear the impress of eloquence
the power of his genius, and the height (superiority)
of his place (~~in retiring~~ spiritual life), is amply clear
& evident. (Here are some of his verses):
When he becomes very angry, I cover my eyes from his
face: for when the sun becomes hot people draw
a curtain. O Sarmad if He is faithful He will
come Himself; and if it is proper (lawful) for Him to come
He will come Himself. Why do you wander after Him in)
(see the side of the last sheet)

& Insight of perfect knowledge & learning,

از حضرت مخدومی خلیفه ابراهیم دام افضاله استماع رفت که سرمد مغفور کلمهٔ طیبه را زیاده بر لااله نمی گفت
شخصی از مصاحبانش پی این سر برده مدعیانش را خبر کردند (کرد). چنانچه در روز قتل بادشاه بفضلا
فرمود که شخصی از عریانی مستحق قتل بموجب شرع انور نمیشود تکلیف خواندن کلمه باو کنید. فضلا بوی
گفتند که با وجود کمال علم و فضل کلمه را نصف خواندن چه صورت دارد - یا توبه کرده کلمه را تمام بخوان یا
بکشتن گردن بنه. وی فرمود که هنوز در نفی مستغرقم بمرتبهٔ اثبات نرسیده حروف دروغ نمیتوانم بزبان
آورد - آخر بعد ازان که گردنش بزدند همین که سر از تن جدا شد سه مرتبه فرمود الا الله غفرالله له -
خلاصه اینکه وی از اکمل اولیای عصر و ازکیای دهر بوده در فضیلت و عربیت نظیر نداشته و در میدان
سخنوری گوی سبقت از بلغای زمان میربوده - از افکار بلاغت آثارش قوت طبع و رفعت
مقامش ظاهر و هویداست. ے گرم عتاب چون شود دیده بپوشم از رخش - پرده کشند مردمان
چون شود آفتاب گرم + سرمد اگرش وفاست خود می آید - ور آمدنش رواست خود می آید -
بیهوده چرا در طلبش میگردی - بنشین تو اگر خداست خود می آید + ے سرمد غم عشق بوالهوس
را ندهند - سوز دل پروانه مگس را ندهند - عمری باید که یار آید بکنار - این دولت سرمد همه کس را ندهند ؛
ے هر کس که سر حقیقتش یاور شد - او پهن تر از سپهر پهناور شد - ملا گوید که بر فلک شد احمد -
سرمد گوید فلک باحمد در شد ؛ ے سرمد چه طلسم را که در وا کردم - در شام دریچهٔ سحر وا
کردم - هر چند که خواب را ز سر وا کردم - دیدم همه خواب تا نظر وا کردم ؛ ے سرمد جسمیست
جانش در دست کسی - تیر است ولی کمانش در دست کسی - میخواست که مرغ گشته بر بام جهد -
گاوی شد و ریسمانش در دست کسی ؛ ے سرمد که ز جام عشق مستش کردند - بردند بلند و باز
پستش کردند - میخواست خدا پرستی و هشیاری - مستش کردند و بت پرستش کردند ؛

Affix a copy made at my request from the manuscript (No. 220 B. in the British museum London,) of Riazushshuara composed by Ali Quli Khan Walah Daghistani. who wrote in 1161 H.

The writer of ~~these~~ lines, ~~has~~ heard from Shah (Sayyed) Asadullah, who was a ~~dear~~ rare holy hermit who said :— "I was extremely familiar with Sarmad. One day I said to him : " It would not be inadvisable to make a change in his mode of life (i.e. to abandon nudity) in consideration of the ~~people~~ feelings of the exoteric (formal orthodox) people ". In answer, he ~~said~~ recited to me the following verse :— "It is an age since the voice of Mansur (or tidings of Mansur) has become antiquated. I shall glorify His cross & the rope anew". I heard from the ~~holy~~ honoured (served) Khalifa Ibrahim — may grace be ever present — That Sarmad — may the forgiveness of God be his — did not repeat the holy formula beyond "There is no God" .. one of his associates, after discovering this secret, told his ~~enemies~~ accusers so, on the day of his execution, the Emperor ~~ordered~~ told the learned divines that according to the ~~holy~~ glorious law a man ~~can~~ is not

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[illegible]

Thou (O God) art making for my ... ke?... and after saying this, sits down on his feet, so that ... head may be struck off. In fact he was not without (spiritual) intoxication, or creative power ... ... use falling in love with the son of Raja, he drew ... the latter, towards himself by the absorbing power of ... attraction, who leaving his father & mother ... ... wealth & property, sat down on dust along with him (Sarmad) & after Sarmad's ... ... he too within a short time died. It is well known that Prince Dara Shikoh praised him (Sarmad). Shah Jehan the Emperor, said that the mouth tongue, of the people could be shut by means of ... one yard of cotton cloth ... by dressing Sarmad. Here are some verses of his:— " ... ... rose, become green or leaf ... a couple of days, because the cypress became fruitful, mature & grown up, but died. ... not knows where the market place was. ... When ... ... eyes.

He becomes ... ...

... from His face ... ... becomes

... people ... ... Like one who ... as ... ..., meets him; the sword of ... ..., when it put its arms round my ... ... ed ... tears of blood. What is Tobacco? It is a sponge for the leaves of hope. ... ... hope for ...

۲. (منقول از تذکرهٔ طاهر نصرآبادی که در ۱۰۸۳ھ تصنیف کرد) = 1672-3 ع

سعیدای سرمد تخلص گویا کاشانی است یهودی مسلمان شد - طبعش عالی (خالی) نیست - امّا سودائی داشته بهند رفته - مسموع شد که کشفِ عورت کرده برهنه میگشت - بادشاه اورا طلبداشته تکلیفِ لباس کرد قبول نه نمود - مفتیان فتوی بقتلش دادند - بادشاه میرعبدالقوی را که گویا از ماوراالنهر است فرستاد که حالِ اورا معلوم کند - مشار الیه می آید و با او میگوید که چرا این روش بسر میکنی و برهنه می باشی - او میگوید که شیطان قویست - و این رباعی را میگوید - رباعی - خوش بالائی کرده چنین پست مرا - چشمی بدو جام برده از دست مرا - او در بغلِ منست و من در طلبش - دزدی عجبی برهنه کرد ست مرا - بعد از شنیدن این رباعی ملا عبدی بخدمت بادشاه آمده تجویزِ قتلِ او میکند - یکی از حلال خوران مامور می شود که اورا بقتل برساند - همین که از برابر پیدا میشود میگوید که این چه جلوه است که دیگر بکارِ ما میکنی - ابر (و بر) سرِ پای می نشیند که گردنش را میزنند - غرضکه بی نشاء نبوده چرا که عاشقِ پسرِ راجه شده بقوّتِ جذبِ محبت اورا بطرفِ خود کشیده پدر و مادر و مالِ اسباب بسیار را گذاشته بالفاقِ او خاکسترنشین شده - بعد از قتلِ سعیدا گویا ببهل مدتی او هم فوت شد - مشهور است که شاهزاده دارا شکوه تعریفِ او میکرد - شاهجهان فرمود که بیک گز کرباس دهانِ خلق را میتوان بست - شعرش اینست - ای گلِ سرخ دو روزی (تو) گیا باش که سرو - شد جوانی و ندانست

(From the account of Jahir Nasarabadi) (2) - written 1083-9. 112 Hijri.

Saida-i-Sarmad non-de-plume. Is said to belong to Kashan. He became a mohammadan. His nature (intellect) is not vacant (= He is not without talent). But he had a mania; and ~~used to go about naked~~ went to India. I have heard that ~~became~~ went about nude, exhibiting his private parts. The Emperor ~~called~~ summoned him and insisted on his wearing clothes, but he would not obey. The religious judges gave verdict ~~of~~ for his death. The Emperor sent Mir Abdullah Qavi who is said to belong to Mavar-ul ~~n~~ nahr, to enquire about his ~~condition~~ ways. As he approached (~~Sarmad~~) ~~he recited this~~ he asked (Sarmad) why he lived & behaved like this ~~quatrain~~ and remain naked. He (Sarmad) said Because the devil ~~of~~ is strong (Qavi). and recited the following quatrain: — "A beautiful form has so subdued ~~brought~~ me, ~~so~~ ~~bad~~ and a (beautiful) eye has intoxicated me with two cups. He is in my embrace, and I am searching for Him. A wonderful Thief (god) has made me naked". After hearing this quatrain the Mulla Abdi (Abdul Qavi) came to the Emperor and arranges for his (Sarmad's) execution. One of the sweepers was ~~appointed~~ commanded to carry out the execution. Just as he (the executioner) appears in front he (Sarmad) ~~said~~ says: — What is this glorious show which

حالاتِ سرمد

که بازار کجاست ؛ گرمِ عتاب چون شود دیده بپوشم از رخش - پرده کشند مردمان چون
شود آفتاب گرم ؛ همچو دور اُفتادهٔ کافر بیارِ خود رسد - دست تا در گردنِ من کرد تیغش
خون گریست ؛ تنباکو چیست آفتِ برگ امید - گلخنی به ازان گلو که این دود کشید - از
تنباکو نفع توان داشت گمان - از دود اگر خانه توان کرد سفید ؛ این رباعی را شخصی با سمِ او
خواند ؛ +روزی که قضا حسن ترا می سنجید - ایزد بتر ازوی قدر با خورشید - این لبکه گران
بود نه جنبید زجا - وان لبکه سبک بود بافلاک رسید ؛

+ for a correct reading see account of Sermed in Dabistan whose author was a contemporary of Sermed.

copied from Tazkira-i-Nasarabadi in the Bibliotheque Nationale Paris, which is dated 1083–1089 Hijri. This MS. is somewhat illegible in places & contains a few errors which I have corrected within brackets. The author seems somewhat biased & his style is poor and writing not very coherent & orderly, but it is the earliest account of Sermed & contains some interesting material picked up by a writer far away in Persia, the sources of which he does not recount.

The fact that he does not know the last Rubai is quoted in Dabistan, and misquotes it, shows that Dabistan was not known to him.

the cooking stove is better than that boat which the whales that smoke. One could reap some benefit from tobacco, if one could ... wash a horse with smoke. ... Some one ... reading the following passage in his ... I ... Some way then ~~...~~ Ironic command was calculated ... to ... God with the ... of the ~~...~~ destiny (command) ... reached ... the ... as if the ... was so heavy ... it did not move ... the scale; and that ... being so very light sent it in the heavens.

(note for a correct note of reason of the last quotation see Debertan a economic).

"I am obedient to Furqan (the discriminative book Quran). I am also the Christian priest, and a ~~[illegible]~~ Christian monk. I am the Rabbi of the Jews, I am a heretic as well as Muslim." Rabbi means the wise man, Rabbanium is the plural of that. Among the Israelis the wearing of clothes is not compulsory. I heard from Sarmad that Isaiah the Prophet ~~at~~ towards the end of life remained nude. And Sarmad is the author of good verses. The following few verses are ~~from~~ by him.
(see next page.)

account of Sarmad

By Mobid Shah (Muhsin Fani) given in Dabistan ul Mazahib. (School of religions):

The writer of these memoirs had no opportunity of meeting with this wiseman and good [illegible] and [illegible] beliefs which are found in the books of strangers did not appeal to him, because an opponent attributes what is untrue or less on his enemies.

But in the year one thousand fifty seven Hijri, when he reached Hyderabad (Deccan) he made the acquaintance of Muhammad Said Sarmad. And he is in reality descended from the wise men of Jews, from a class called Rabbanun (Rabbis). After acquainting himself with the doctrine of Rabbanuns, and reading of Taurat (Turah) he became a Muslim, and learn philosophy with the philosophers of Iran such as Mulla Sadra and Mir Abul Qasim Fandareski and several others. In the end after the manner of merchants resolved to travel to India. When he reached Tatta (Thattha) he fell in love with a Hindu boy named Abhai Chand, and renounced everything, and like Sannyasis became totally naked sat at the door of his beloved: The father of his beloved when finding out that Sarmad's love was pure let him enter in his own house and the boy too became so attached to him that he would not part with him, and studied the Taurat (~~Old~~ Tura) and [illegible] psalms and other treatises with [illegible]. The following verse is by that Hindu boy:—

حالاتِ سرمد

منقول از دبستانِ مذاهب مصنفهٔ موبدشاه سنه ۱۰۵۷-۵۹ھ

نامه‌نگار را با یهودان و دانشمندان و احبارِ ایشان اتفاقِ صحبت نیفتاده - و آنچه در کتبِ اغیار بود از عقایدِ ایشان بدان ملتفت نمی‌گشت زیرا که خصم کاست و ناراست بر دشمن بندد - امّا در سالِ هزار و پنجاه و هفت چون بحیدرآباد رسید با محمد سعید سرمد آشنا شد - و او در اصل از نژادِ دانشورانِ یهود است از گروهی که ایشان را ربانیون گویند - بعد از اطلاع بر عقایدِ ربانیون و قرأتِ توریت مسلمان شد - و حکمت در خدمتِ خردمندانِ ایران چون ملّا صدرا و میر ابوالقاسم فندرسکی و جمعی دیگر خواند - انجام بر آئینِ تجّار عازمِ سفرِ هند شد - چون بشهرِ تته رسید عاشقِ ابهی چند هندو پسری شد - و دست از همه چیز باز داشته چون سناسیان برهنهٔ مادرزاد شده بر درِ معشوق نشست - پدرِ مطلوبش بعد از اطلاع پاکیِ عشقِ سرمد سرمد را بخانهٔ خود راه داد - و پسر نیز باو تعلقی بهم رسانید که اصلا از وی نمیتواند جدا شد - و توریت و زبور و صحایفِ دیگر همه را از سرمد خواند - و این بیت ازان هندو پسر است -

(بیت) هم مطیعِ فرقانم هم کشیشم و رهبانم - ربّیِ یهودانم کافرم مسلمانم - ربّی دانا را گویند - ربّانیون جمعِ آنست - در بنی اسرائیل پوشانیدنِ عورتین ضروری بوده -

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God was weighing the ~~[illegible]~~ commodity of thy face in the scales [illegible] with the sun (in the other scale). Then [illegible] having [illegible] its face, [illegible] the [illegible] [illegible] [illegible] up with the [illegible] [illegible]. Sermon of [illegible] gold [illegible] ~~[illegible]~~ gold, but the [illegible] is a [illegible] [illegible] must have a handful of gold [illegible] yellow [illegible] (another) [illegible]

In the [illegible] and in the idol temple [illegible] the stone and wood.

~~Then~~ In [illegible] ~~the~~ [illegible] the black [illegible] and ~~[illegible]~~ ~~[illegible]~~ idols of the Hindu. [illegible] He follow[illegible] he composed in praise of the renowned [illegible] Sheikh Muhammad Khan, who was the guide (protector) of Sultan Abdullah Qutab Shah. O thou who saidst the great circle of the ~~[illegible]~~ [illegible] orbs of the ~~Heaven~~, ~~and whose~~ hundreds of spheres

(continued from previous page which then)

They (Fates) intoxicated Sarmad with the cup of wine; They ~~made him intoxicated~~ called him to a high rank, but made him low; He wanted to become a worshipper of God and to be sober; but they made him intoxicated + turned him into an idol worshipper. The following is in praise of the Arabian Prophet. (quatrain). O thou whose ~~face~~ countenance throws the red rose into despair. It appears outwardly to be a red rose, but within it is all heart's blood. (sorrowful). That is why you came into the garden (world) later than Josef, because it first the yellow rose blossoms and ~~then~~ [illegible] the end the red rose. (Quatrain) That Divine Essence is not outside the azure dome (the sky), He is an Essence which is not confined save in the Absolute, Truth (~~God~~), is ~~not~~ also false, but the false is not Truth (God): That Essence is of anything but the Root (Source) of everything which is derived. (Quatrain). When

حالات سرمد

و از سرمد شنیده شد که اشعیا پیغمبر نیز در آخر عمر برهنه بود - و سرمد را خداوند اشعار نیکوست - این چند بیت ازوست (رباعی) سرمد که ز جام عشق مستش کردند - خواندند سرافرازش و پستش کردند - میخواست خدا پرستی و هشیاری - مستش کردند و بت پرستش کردند ؛ در مدح رسول عربی (رباعی) ای از رخ تو شکسته خاطر گل سرخ - باطن همه خون دل و ظاهر گل سرخ - زان دیر برآمدی ز یوسف که بباغ - اول گل زرد آمد و آخر گل سرخ ؛ (رباعی) آن ذات برون ز گنبد ازرق نیست - ذاتیست مقید که بجز مطلق نیست - حق باطل نیز هست باطل حق نیست - آن ذات بجز مصدر هر مشتق نیست ؛ (رباعی) ایزد بترازوی قدر با خورشید - چون جنس نکوئی رخت می سنجید - این پله گران بود نجنبید زجا - وان پله سبک بود بافلاک رسید ؛ (فرد) سرمد که عندلیبست پروای زر ندارد - یارش گلست و گل را یک مشت زر ضروراست ؛ (فرد) در کعبه و بتخانه سنگ او شد و چوب او شد - یکجا حجر الاسود یکجا بت هندو شد ؛ در مدح شیخ محمد خان پیشوائی دارائی نامدار سلطان عبدالله قطب شاه گفته - (قطعه) ایکه مدار عرش را دایرهٔ عظیمهٔ - کرد بخدمت تو صد همچو سپهر نوکری - نصف نهار وارکن شام من غریب را - گر بجناب قطب چون نصف نهار بر خوری - با شیخ صحبت سرمد رغبت بنمود - روزیکه نامه نگار از حضار بود با جوان نامی که ستایش شیخ میکرد گفت - عنقریب ~~آنچه~~ شیخ آنچه اندوخته متوجه سفر آخرت خواهد شد و میر محمد سعید میر جمله بمرتبه والا ترقی خواهد نمود - در همین سال

Continued from previous page (attached) ...

make the evening of me a ~~stranger~~ foot (luminous) like to mid day. If you eat the fruit ~~not~~ like midday in the presence of Qutab." The sheikh became ~~inclined towards to~~ fond of Sarmad's company. One day when the writer of these lines was present in the company ~~of~~ of those the sheikh, said to Jiwan name (?) who was praising the sheikh, "Shortly the sheik will make the final last journey (die) taking with him what he has gathered (spiritually), and Mir Muhammad ~~Saeed~~ (Sarmad) the ~~[illegible]~~ will be promoted to a high (spiritual) rank.* In the same year the sheikh started from Hyderabad resolved on the pilgrimage (to Mecca). In the year one thousand fifty nine (Hijri) ~~[illegible]~~ ~~of [illegible]~~ his soul touched the ocean of liberation from the ~~[illegible]~~ [illegible] of this body [illegible] Hafiz says: ~~[illegible]~~ the garden of [illegible] ~~[illegible]~~ ~~[illegible]~~ the [illegible] [illegible] ~~of the~~ [illegible] [illegible] that holy presence in the Holy [illegible]

* [illegible] likely is [illegible] (meaning) [illegible]

of existence and abode. O my heart be respectful in that place, for the (?) + ruler, all are servants in the presence of the Holy Ones."

I heard from Sarmad, that Jews believe ~~God~~ The High Deity to be a ~~Man~~ body, and possessing a body like man, and has a double (spirited replica). and sometimes it is scattered like a diffused Ray. He also said that it is mentioned in the Tura + the Psalms, that the soul is a subtle body, like the human body, whose place of manifestation is this body which can be sensed (seen etc), and the final reward + punishment are also in this world. for instance Omar lives one hundred + twenty years and then dies. His whole life is one day. when he dies it becomes his night, and his body turns partly into minerals, partly into vegetables, and partly animals, and the like. and after one hundred twenty years, the night comes to an end, and the morning dawns. If a particle of the dust of Omar is in the East and another in the west, all gather together in this one place, and Omar comes to life and again lives say for a hundred years. and so I said the night comes again. and the reward + punishment are in this world.

حالات سرمد   از دبستان ۱

۱۰۵۹

شیخ بعزم حج از حیدرآباد روان شد در هزار و پنجاه و نه در بندر مخا روانش از سفینهٔ تن بمحیط اطلاق پیوست - حافظا گوید - (رباعی) روضهٔ خلد برین خلوتِ درویشانست - کعبهٔ کون و مکان حضرتِ درویشانست - ایدل اینجا بادب باش که سلطان و ملک - همه در بندگیٔ حضرتِ درویشانست (؟)

از سرمد شنیده شد که ایزد تعال نزد یهود جسم است و جسمانی بر پیکر انسان و جسد مثالی دارد و گاه پراگنده میشود چون شعاعی متفرق - و گفت در توریت و زبور مذکور است که روح جسم لطیفی است به پیکر انسانی که مظهر او این جسم محسوس است و ثواب و عقاب آخرت نیز درین داراست مثلا عمر صد و بیست سال زیست پس مرد - تمام حیاتِ او یک روز است - چون بمیرد شب شود و جسد او پارهٔ بصورتِ جماد و پارهٔ نبات و پاره حیوان و امثالِ آن رود - چون صد و بیست سال بگذرد شب بانجام آید صبح بدمد - اگر ذرّه از خاک عمر بمشرق باشد و ذرّه در مغرب همه یکجا گرد آید - و عمر زنده شود باز مثلا صد سال زید - چنانکه گفتم شب شود و ثواب و عقاب درین داراست ؛ گویند هرچه هست در باطن پیکرِ انسان دارد و حتی آب و خاک ؛ یهود قایل بنبوت عیسیٰ نیستند گویند کاذب بود - آنچه عیسویان از توریت دلیل آرند بر نبوت عیسیٰ، قبول ندارند - گویند اشعیا آن چیزها در بارهٔ خود گفته - گویند ابراهیم پیغمبر نبود

They also say that whatever there is, has (or within) inside a body like man. Even down to water and earth. The Jews do not ~~believe~~ admit that Jesus was a prophet. They say that he was untruthful. Whatever proof the christians adduce from the Torah ~~and~~ concerning the prophethood of Jesus. (may Peace be on him), they do not accept. They affirm that Isiah said these things concerning himself. They also say that Abraham was not a prophet; but was ~~a~~ only a wali (who is close to God).

از دلستار.

and they hold the state of wali to be superior to prophethood (messengerhood). They also say that in Tora it is not mentioned that Pharaoh claimed to be God. They say that he was a tyrant and oppressed the Isrealites. For this reason Moses was sent to warn him against tyrany. But as he did not listen he was destroyed. nor is it found in the Tora, that Haroon (Aaron) was jointly a prophet with Moses, but he was his successor. and they say that David sent Auria to be killed, because he wanted his wife, after which he took his wife and Soloman was born ~~for~~ of her. They say Jesus was not a prophet. What the Nazarines say, was already said by David :- "They nailed my hands and my feet, and they counted my bones". They say these words David said concerning himself. and they apply all this to the occasion of the killing of Jesus. They say all this was said by David about himself. and ~~at~~ everything that the Nazarenes say concerning Jesus (may God's peace be on him), they clearly put it in a different sense. and it is mentioned in the Tora that when the children of Israel, do evil ~~things~~ deeds. then Muhammed

حالات سرمد — از دبستان

اما ولیست ـ و ولایت را افضل از نبوت دانند ـ گویند در توریت
دعوی خدائی فرعون مذکور نیست ـ آورده که ظالم بود بنی اسرائیل را می
آزرد ـ بنا برین موسیٰ مبعوث شد و اورا از ستم مانع آمد ـ چون نه
پذیرفت هلاک گشت ؛؛ و نیز در توریت نیامده که هارون در رسالت
با موسیٰ شریک بود بلکه خلافت او داشت ـ قایلند بدان که داؤد
اوریا را بکشتن فرستاد از آنکه زن اورا خواستی ـ پس جفتش را بگرفت
و ازو سلیمان بزاد ـ گویند عیسیٰ نبی نبود ـ آنچه نصارا گویند داؤد
گفته که افتند دستهای مرا و پایهای مرا و استخوانهای مرا شمردند ـ و این همه
هنگام کشته شدن بر عیسیٰ آمد ـ گویند این سخن داؤد در حق خود گفته ـ
و چنین همه چیزها که نصارا در شان عیسیٰ فرود می آرند بنوع دیگر معنی صریح
گویند ؛؛ و در توریت آمده که چون بنی اسرائیل کارهای بد کنند لاجرم
محمد آید ـ و سرمد میگفت اگر چه اسم پیغمبر در توریت است بنوعی
که بمعنی دیگر ظاهرتر است ـ اما اگر نام پیغمبر هم باشد این معنی دارد که
به بنی اسرائیل میگوید که بدین او مروید و در میائید ـ و درین مبالغه از حد
برده ؛؛ و گفتی در دین یهود غیر ایشان نتوانند آمدن ـ و ختنه شریعت
انبیائی ایشانست نه بر دیگران ـ و گویند همیشه پیغمبری حاضر و زنده
میباید که باشد مروج شریعتی که در توریت است ؛؛ الحق چند پاره

will come. And Sarmad used to say — although the prophet's name is found in Taurel (Tura) in a way that it seems to have a different sense. But even if the name of the Prophet be there, it would mean, that he says to the people of Israel "Dont go into his religion or enter it". And in this matter there is a great exaggeration. And he used to say: "No other persons by Jews can come into the religion of the Jews. And circumcision is the religious law of their prophets. It is not meant for others. And they say: — There has always to be a Prophet present, who can keep the religious law going, which is in Taurel (Tura).

Abhay Chand translated the Tura into Persian. This writer (I the author of Dabistan) has compared it with Sarmad (help), and corrected its verses and marked it and included it in this work (Dabistān): as follows. (note as it has nothing concerning Sarmad, it is not added here HM)

حالات سرمد   از دبستان

تو ریت بفارسی ترجمه کرده - نامه نگار آنرا با سرمد آمقابله کرده سراسر
آیاتش را تصحیح داده نشان گذاشته داخل نامه کرد و آن اینست -

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copied from an old printed edition of Calcutta, in the library of the Asiatic Society, Paris.

Note :- as the rest of ch is still more irrelevant to Sarmad's life, I omit it. There is nothing further relating to Sarmad in Dabistan which was apparently completed before the execution of Sarmad, or his journey to Delhi.

– Umraosingh Shergil

India Office MS. 1562, 67

حالات سرمد منقول از واقعات عالمگیری مصنفه عاقل خان رازی

و سرمد که بعشق هندو بچه مبتلا شده بود از راه بی نصیبی بعنوان خاکساری
بیت بفتوی ارباب شرع بعلت برهنگی که اصلا بستر عورت متوجه نمیشد از لباس حیات عاری
و بسیار بی تکلفانه و بی غمانه در پیش جلاد بحکم آنکه بیت - گر تیغ بارد در کوی آن ماه -
ن نهادیم الحکم لله ؛؛ گردن تسلیم نهاده در نفس واپسین این ترانه سرائید بیت -
عریانی تن بود غبار ره دوست - آن نیز به تیغ از سر ما وا کردند ؛؛

The above quotation received from the India Office on 17th June 1933. U.S.G.
Paris 18-6-1933

This account being that of court chronicler so contain

account of Sarmad. from the work of Aqil Khan Razi, called "Waqat-i-Alamgiri. (The ~~last~~ account of the Reign of Alamgir = Aurangzib). And Sarmad who had fallen in love with a Hindu boy, through misfortune, lived in humility. As he did not cover his nudity; and used to remain naked, the religious law condemned him to death [and] deprived him of the robes of life. And without the least concern ~~and~~ or sorrow, he laid down his neck under the sword of the executioner. As the verse says:— If the sword hits in the street of that moon (Beloved), we lay down our neck as God ordains".

And during his last breaths sang the following song:— The nakedness of the body was the dust cloud on the way of the Beloved (God). They removed it from our head with the sword.

account of Sarmad. from Mir'atul Khayal). (mirror of ideas). by Sher-Khan Lodi. (1691 C.E.)
The Philosopher Sarmad. His origin is from Europe. He was an armenian. By the help of his intellectual temperament; he gained the arts of study; and occupied himself with trade, and gathered much wealth.
When during his travels he arrived in the city of Tatta (Thatha in Sindh). and there the King of Love, gained victory over ~~the~~ the territory of his heart through ~~the~~ a Hindu boy, looted ~~scattered~~ the wealth of his sense and intellect, which is the treasure of humanity. And in that external ~~feeling of~~ enthusiasm and internal bondage, he handed over all he had to the looters, so that he did not have a cloth to cover his nakedness. Since then he always lived naked, and made water etc before the eyes of the people.
Sultan Dara Shikoh who liked insane persons, used to be in his company, and for a considerable time happily ~~occupied himself~~

حالات سرمد

منقول از مرآة الخیال

مصنفہ شیر خان لودی 1691. C

۱۱۰۲ھ

حکیم سرمد - اصلش از فرنگستان است وارمنی بود - بمدد طبع
دراک تحصیل فنون پیشینیہ نموده بکسب تجارت پرداخت و مالی فراوان گرد
آورد - وقتی در اثنای سیاحت به شهر تتہ افتاد و در آنجا سلطان عشق
و سالطت ہندو پسری بر ملک دلش استیلا یافتہ متاع ہوش و خرد را کہ
راس المال خزینۂ بشریت است بتاراج برد - و در آن جوش برونی
و آویزش درونی ہرچہ داشت بہ لیغمائیان سپرد حتی ستر عورت
بر خود نداشت - ازان باز برہنہ زیست ہموارہ و بول و غایط در نظر خلق
کردی - چون خاطر سلطان دارا شکوه کہ بجانب مجانین میل داشت
صحبت بادی در گرفت و مدتی با ترضیعات او سرخوش بود - تا آنکہ
روزگار طرح دیگر انداخت و در سنۂ ہزار و شصت و نہ اورنگ خلافت
و جہانداری بوجود فیض آمود ابوالمظفر محی الدین محمد اورنگ زیب
بہادر عالمگیر بادشاه غازی خلد الله ملکہ و سلطانہ مزین گردید
و آوازۂ خداپرستی جہان را فرا گرفت رسوم اکبری و جہانگیری برافتاد - و بدعتہای
دارا شکوہی و مراد بخشی یکسو شد - از ہیبت درۂ عدل خال کافر کیش خوبان

with his entourage; till Time brought about a change in affairs. And in the year one thousand sixty nine, the Throne of religious successorship and world rule became adorned by the favour bestowing person of Abul Muzaffar, Muhayyuddin, Muhammad, Aurangzib Bahadur, Alamgir (world conqueror). Ghazi God: heaven, ~~of the~~ any whose country and ~~Royalty~~ kingdom:

and the declaration of God-worship ~~took~~ reached hold of the world; and the customs of Akbar + Jehangir were demolished, and the innovations of Dara-shikoh and Murad bakhsh were set aside. Through the fear of the whip of justice the mark (on the forehead of the beauties who were unbelievers, became inclined to worship + prayer in the arch of the brows.

from the fear of the office of command the blood spilling blandishments of the bea... ... began to fast for forty days, in the room eyeor. The naked received robes of honour and the men of robes became naked of the robes of borrowed arts or talents. (Verses in flattering praise of Aurangzib) (1) In his praise, heights become low, owing to his grandeur. (2). They donot call him merely the King of the kingdom, but they know him to be the Lord in every thing. (3). Intelligence wanders happy in his court. Justice has the day of rejoicing in his palace or court. (4) This is the style of his justice and favour, that all are his pupils & he is the teacher. (5) Victory tells the stories of his sword, and the tongue of heresy cannot talk against religion. (6) He has separated truth from falsehood error. The two worlds are the field & he the harvest. (7) Harshness becomes peaceful in his flag, and the lance of Dara (or rulership) become slaves. (8) As he does not behave proudly with enemies, the holy law has brought him honour.

In these days of blessed beginnings and noble ending

از مرآة الخیال

حالات سرمد

محراب ابرو مستعد نماز گردید - از هیبت حملهٔ قضا غمزهٔ خونریز بتان در حجرهٔ
غم بتان چله نشین گشت - عریانان بلباس فاخر رسیدند و مردم لباس از لباس
مستعار عریان گشتند - ولله درمن قال ے در ثنایش زارجمندیها - کوتهی می
بلندیها ٭ همین شه کشورش خوانند - در همه چیز سرورش دانند ٭ عقل را اسیرگاه
انش - عدل را عیدگاه ایوانش ٭ روش عدل و طرز داد اینست - همه شه گرد و
ستاد اینست ٭ ظفر از تیغ اوست قصه طراز - نیست برین زبان کفر دراز ٭
ده از هم جدا حق و باطل - دو جهان مزرع اند و او حاصل ٭ عنف در رافتش
ارائی - حلقه در گوش شرع دارائی ٭ چون نور زد غرور با اعدا - غرهٔ کردش
شریعت غرا ٭ درین هنگام خجسته آغاز و فرخنده انجام که هر روز دین مبین را
رونق تازه و هر ساعت ملت بیضا را جلائی بی اندازه است - سرمد را تکلیف
سی کردند و او از سودا مزاجی تن در نداده فی شهور سنه الف واثنی و
سبعین به تیغ امر شریعت غرا مقتول گردید - و عمدهٔ در کشتن سرمد
رباعی بود که ازان شائبهٔ انکار معراج لازم می آمد ے آنکه بسر
حقیقتش باور شد - خود پهن تر از سپهر پهناور شد ٭ ملا گوید که بر شد احمد
فلک - سرمد گوید فلک باحمد در شد ٭ چون سرمد را بکشتن گاه

when daily the splendid religion becomes more freely popular, and every hour the creed of Baiza ~~[illegible]~~ luminous white (of Islam) shines without limit; Sarmad was asked to wear clothes. But he owing to his insane temperament (nature), did not obey. and so was put to ~~the~~ death by the sword of the noble religious laws (in the year - one thousand ~~two~~ seventy two ?).
and this quartrain was the trustworthy matter in the execution of sarmad, ~~[illegible]~~ which makes sure this blindness that ~~[illegible]~~ he denied the ascension (of the Prophet to heaven);
o He who ~~became~~ realized the mystery of the Reality (of God); he becomes more extensive than the ~~ex~~ very extensive sky (or sphere). The Priest say that Ahmad (the Prophet Mahammad) rose up to the heaven. but Sarmad say that the sky (or sphere of heaven) went inside Ahmad."

Half Sheet.

یف غافلی - [illegible] محبوب و دنیا

[illegible] - یک زمان آن دو یار [illegible]

و دیدہ [illegible] العین —

Copied from the manuscript in the [illegible]

1915

Jane Elder ~~copy~~ page 11 · [illegible] copy page 8.

[illegible] Shafi

This account is of [illegible] ~~[illegible]~~ Khan in [illegible],

it was written [illegible]

[illegible] the emperor [illegible]

[illegible]

[illegible] of

of Aurangzeb or to please him. It is strange tha

when this account [illegible] and is unlikely not to admit that he died bravely. N.S.

When Sarmad was taken to the place of execution, the executioner came. They (he) requested that ~~the~~ his eyes ~~of the~~ should be tied up according to the rules. But Sarmad ~~would not~~ refused it, and looking at the executioner with a smile and said:— "In whatever shape Thou (God) comest, I recognize Thee very well." And he recited the following verse at that time:— 'A noise arose and we opened our eyes from non-existence (in creation). When we saw that the night of mischief still remained, we dosed off.' So in a manly spirit he placed his head under the sword, and quitted his life. (Here are some of his) sayings in verse:— ' He burned me without ~~any~~ cause, behold this fun and play. He killed me without any crime, behold the Messiah (Jesus Christ - ie ~~the~~ my case is similar to His). Have you seen a living person who is without life? If you have not seen, then come + look at me! O those that are in wonder at my evil day:— for a while

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از مرآة الخیال

حالات سرمد

بردند جلاد حاضر شد - خواستند که بموجب دستور چشمهاش را ببندند -
سرمد ازان منع و بجانب جلاد نگاه کرده تبسم نمود و گفت - تو بهر صورتی
که می آئی من ترا میشناسم - و درآن حال این بیت بخواند - بیت - شوری
شد و از خواب عدم چشم گشودیم - دیدیم که باقیست شب فتنه غنودیم ؎ پس
مردانه سر بزیر تیغ نهاد و جان داد ؎ کلامه - سوخت بی رحم تماشا
را ببین - کشته بیجرم مسیحا را ببین ؎ زنده کش جان نباشد دیده ؟
گر ندیدستی بیا ما را ببین ؎ ایکه از دیدار یوسف غافلی - داغ یعقوب و زلیخا
را ببین ؎ ایکه از روز بدم در حیرتی - یک زمان آن روی زیبا را ببین ؎
شاه و درویش و قلندر دیده - سرمد سرمست و رسوا را ببین ؎ —

Copied from two manuscripts in the Bibliothèque Nationale Paris. older ~~copy~~ MS page 111. newer ~~copy~~ MS page 84..

Umraosingh Shergil

This account is of those known ~~[illegible]~~ third in time, and was written toward the end of Aurangzeb's reign while the emperor was still living. The author indulges in sycophancy of the Emperor + is either religiously biased against Sarmad or writes through fear of Aurangzeb or to please him. It is strange t

× Moulvi Abdulwali should say that Sher Khan seems to sympathize with the "accused". On the contrary he merely condemns him and is unable not to admit that he died bravely. [illegible]

look at that Beautiful Face (of God)
You have seen Kings, beggers and
free saints (Qalandar); see the
inebriate ~~and~~ Sarmad who has
has bad reputation :".

translated 22. July 49.
in sorrowful depression
after the tragic passing of
my wife on 31. July 1948

The account of Sarmad from the preface to Sarmad's quatrains published in Delhi (about 1912 or so?).

The historical facts of Sarmad.

Sarmad Kāshānī, whose origin is of the Jews of Kāshān, became possessed of the honour ~~by~~ conversion to Islām. He continuously occupied himself with trade. As he had great talent, he aquired arts (literature etc), and during his travels which is one of the neccessities of trade, he reached the city of Thatha, and ~~because~~ fell in love with Hindu boy who was one of the wealthy person of that country, and lost his sense & reason, and whatever he had he spent for his beloved became merely a nude person. (note other works say that he gave everything to the poor in the name of his beloved). And as his love had reached risen to the stage of perfection, he drew his beloved ~~to him~~ himself through the absorbing power of his love. And that boy, inspite of ~~his~~ all his high position & wealth, abandoned everything, became like his lover. He in the company & agreement with the beloved reached the capital city in the reign of Shah Jehān. The Prince Dārā Shikoh who was much inclined toward the company of those who were absorbed (in God), got attached to him with his company. And as he made mention of him (Sarmad)

حالاتِ سرمد منقول از
واقعاتِ تاریخی سرمد | اشاعت دہلی

سرمد کاشانی که اصلش از جهودِ کاشانست که بشرفِ اسلام مستسعد گشته بپوسته بشغلِ تجارت می‌پرداخت - ازانجا که استعداد خیلی داشت به تحصیل فنون درساخت و در عالمِ سیاحت که از لوازمِ اشتغالِ تجارت است واردِ بلدهٔ تهته گشته مبتلای عشقِ هندو پسری که از دولتمندانِ آن دیار بود گشته از سرِ عقل و ہوش درگذشت و آنچه باخود داشت صرفِ راهِ معشوق نموده محض عریان گردید - و چون عشقِ او بمرتبهٔ کمال عروج گرفته بود معشوق راهم با نجذابِ محبت بطرفِ خود کشید - و آن پسر با اینهمه ثروت ازہمه اعراض کرده بعاشق همرنگی بهم رسانید - و بالجمله درعهدِ شاهجهان باتفاقِ معشوق بدار الخلافت رسید - شاهزاده داراشکوه که بجانبِ مجازیب بیشتر مائل بود صحبتش باوی درگرفت - و چونکه مکرر تذکرهٔ او در حضورِ شاهی نمود لهذا عنایت خان رستکا از پیشگاهِ شاهی بانکشافِ احوالش مامور گشت - وبعد تفحص بدین بیت بعرضِ حالش پرداخت - ؎
بر سرمد برہنه کرامات تهمت است - کشفی که ظاهر است ازو کشفِ عورت است !
بادشاهِ دین پناه فرمود که بیک گز کرباس دہنِ خلق توان دوخت ؛ پس ازانکه درعهدِ سلطنتِ عالمگیر بادشاه داراشکوه بعد اسیری بقتل رسید بادشاه بملا شیخ عبد القوی که از علمائ نامدار بود و بخطابِ اعتماد خانی و منصبِ پنجہزاری امتیاز داشت فرمود که سرمد را طلبیده تکلیفِ لباس دہد - چون سرمد را حاضر

often before the Emperor (Shah Jehan), so Inayat Khan Rashta was ordered to investigate enquire into ~~the~~ his (Sarmad's) circumstances (facts) after investigation he reported about him in the following verse:— "It would be only blaming the naked Sarmad by attributing miraculous powers to him. The only miracle that is obvious in him is the manifestation of nudity!" The Emperor — the refuge of faith — said:— The ~~voice~~ mouth of the people can be closed by ~~two~~ one yards of cotton cloth) (i.e. by forcing a yard of cloth to cover Sarmad's nudity, the peoples accusations against his nudity can be stopped) — after that in the reign of the Emperor Alamgir (Aurangzib), Dara Shikoh was imprisoned and ~~executed~~ murdered. Then the Emperor ordered Mulla Sheikh Abdul Qavi who was one of the famous learned men and who was distinguished by the title of Etmad Khan (Trust worthy Khan) and who ~~was~~ had the rank of Panjhazari (Five thousand); that he should call Sarmad ~~&~~ and urge him to wear clothes. When Sarmad was brought into his presence,

از اشاعت دہلی   حالات سرمد

کردند ملّا پرسید چرا عریان میباشی - در جواب گفت شیطان قوی است - آخرکار
بعد گفتگوئی بسیار ملّا باتّفاق علماء ظاهر فتوئی قتل وی نوشت - و رای بادشاه هم
بر آن قرار یافت - هرگاه که اورا بمقتل بردند این بیت بر زبان راند -
سر جدا کرد از تنم شوقی که باما یار بود - قصه کوته گشت ورنه دردسر بسیار بود
القصّه این واقعه در سال چهارم جلوس عالمگیری سنه اثنین و سبعین و الف (۱۰۷۲)
روی داده - مزارش متصل مسجد جامع شاهجهان آباد واقع گشته -

This short account of Sarmad printed as introduction to the Delhi edition, does not seem a modern composition, but was either in the MS. or taken from some historical account. Although one or two things show it to be otherwise I would not be surprised if it ~~the~~ from the court chronicler of Aurangzib. The only thing against this is that he calls the council of religious lawyers who condemned him in agreement with Mulla Qavi as the ~~ext~~ "exoteric learned men", meaning they were not mystic or spiritual. The rest has nothing to offend the bigoted Emperor Aurangzib. I have not been able to find this ~~the~~ court chronicle yet, though all other known references to Sarmad have been traced to original sources.
Paris 30. May 1933. Umraosingh Shergil..

P.S. at last the account of Sarmad's execution by Aqil Khan Razi in Vaqiat i Alamgiri (the court chronicle of Aurangzib) has been found a copy of which I received from the India Office a few days ago. That is not the above account as surmised, but a few lines of prejudiced description which could not however ignore ~~[illegible]~~ like Sher Khan Lodi's account the utter fearlessness of Sarmad before execution and notes that he sang the verse just before [illegible]

the mulla & asked him :- "why do you remain naked?" In answered he (Sarmad) said (because) the devil is strong (Qavi, thus he made a hit on the mulla Qavi). After such talk (discussion). the mulla through agreement of the opinions of the outwardly learned men, (who were not spiritual and deeply religious). wrote a decision for his execution; and the emperor's ~~also~~ ^opinion^ was fixed similarly. - When they took him to the place of execution he recited this verse :— "That longing which was my friend, caused my head to be removed from my body. The story became brief - otherwise there was much headache". In short :- this incident took place in the fourth year of the ~~xx~~ emperor Alamgir coming to the ~~throne~~ throne - ie the year one thousand seventy two (1072) Hijra. His tomb is situated close to the Jama masjid (mosque) in the city ~~[illegible]~~ populated by Shah Jehan (ie Delhi).

Biographical account of Sarmad Ka[illegible]
in the Riazul ārifin of Raza Quli Khan 1278 Hijri) [illegible]61-2) C.E.

Sarmad Kashāni ~~[illegible]~~ may his secret be holy – is a [illegible] who
plays with (sacrifices) his life, and a gnostic [illegible] destroy
his home. He is a mad man absorbed (in G[illegible] [illegible]
is wise man beloved. He is a (holy) rogue [illegible]
fear, and an inebriate dextrous. His [illegible]
is to be intoxicated, and his cult is that of man[illegible]
His name is Saīd, and he is of the group of the blessed
He is of the assembly of the gnostics (spiritually wise)
and of the creed of the martyrs. In the beginning
his religion was that of Moses and eventually his
religion was Mohammadan. In the beginning his
character was that of a philosopher and in the end
his way was that of ~~poverty~~ (holy) poverty. From
the religion of Abraham he migrated to Islam and
not being content with its form he stepped on the path
of Tariqat (spiritual path), and he met many masters
of spiritual Realization and Perfection, and he attained
to the service (~~discipleship~~ society) of the learned and philo-
sophers and gnostics. The author of Dabistan has
written that he learnt philosophy from the ~~[illegible]~~ philosophers
of Iran such as Mir Fundarski and Sadr ul mut'[illegible]
(may his secret be holy). At last in the harbour of Surat
he became utterly absorbed (in God), and caused
his ~~wealth and~~ belongings and burdens to be plundered (by the
poor) and naked from head to foot wandered into the
deserts. After a time he arrived in Delhi, and Prince
Mohammad Dara Shekoh aspired to be his intimate
follower. And Qazi Qavi the judge of that city became
inimical towards him. In the meanwhile the
youngest brother of Dārā Shekoh ascended the throne of
sovereignty, and as he had old animosity towards
Sarmad, he ~~[illegible]~~ agreed with Qāzi Qavi to injure him
(Sarmad). The Qazi pretending to denounce Sarmad's

1861-2. CE

۱۲۷۸ ھ

حالات سرمد کاشانی

منقول از ریاض العارفین مصنفهٔ رضا قلی خان

سرمد کاشی - قدس سره - عاشقیست جانباز و عارفیست خانه برانداز - دیوانه است مجذوب و فرزانه ایست محبوب - رندیست بیباک و مستی است چالاک - شیوه اش مخموری و مشربش منصوری - نامش سعید و از زمرهٔ سعدا - از طایفهٔ عرفا و از فرقهٔ شهدا - نخست موسوی کیش و انجام محمدی مذهب - ابتدا حکیم سیرت و انتها فقیر مشرب - از مذهب کلیمی باسلام رجوع و بصورت آن نیز قناعت نکرده بر طریقهٔ طریقت قدم زده و جمعی از ارباب حال و اصحاب کمال را دیده - و بخدمت علما و حکما و عرفا رسیده - صاحب دبستان نوشته که حکمیات را از خدمت حکمای ایران مانند جناب میر فندرسکی و صدر المتالهین قدس سره خوانده - غرض بالاخر در بندر صورت مجذوب مطلق گردیده اموال و اثقال خود را بتاراج داد و سر و پا برهنه سر در بیابانها نهاد - پس از مدتی بدهلی افتاد و محمد دارا شکوه دم از اخلاص کیشی او میزد - و قاضی قوی قاضی آن شهر را با سرمد کینه بهم رسید - در تلو اینحال برادر کهتر دارا شکوه بر سریر سلطنت جلوس نمود - و چون با سرمد سابقه عداوتی داشت با قاضی قوی در ایذای وی موافقت کرد - قاضی عریانی سرمد را بهانه کرده گفت - ترا

said:—"What is the cause of [illegible] remaining
~~nude~~ inspite of ~~being~~ having (higher) taste [illegible] ecstacy
and learning & perfection?" As Sarmad knew
his (secret) purpose, answered:—"The [illegible] is
strong (Qavi—the name of the mulla). Qazi (meaning
Qavi) because inimical, and Sarmad [illegible]
at once this quatrain:—"That lovely form (
God), has put me down so much, His eyes
with two ~~[illegible]~~ wine cup have ~~made~~ taken me away
from (my) hands. He is in my embrace &
and still I long for Him: A wonderful
robber has made me naked". The Qazi
(Judge) complained to the Emperor; and he
was brought into (his) presence, and they
insisted on his wearing clothes. And they heard
(from Sarmad) answers showing callousness.
~~They~~ It is said that this heretic guilty of the sin
of nudity, and rival of Mansur, would not
recite the holy Kalima (of Islam), more than
Lā ilāh. (There is no God). When this fact
(word) reached the Emperor, on the day of his
execution, he ~~said~~ ~~asked~~ told the learned men
~~to death~~ that a person cannot be condemned &
death for remaining naked. So ask him to
recite the Kalima. The learned men required

حالات سرمد — از ریاض العارفین

با وجود ذوق و حال و فضل و کمال مکشوف العورة بودن از چه رابیست سرمد چون مقصود ویرا میدانست گفت شیطان قوی است - قاضی قوی از این قول متغیر شد و سرمد این رباعی را بدیهه گفت - رباعی - خوش بالا کرده چنین پست مرا - چشمی بدو جام برده از دست مرا - او در بغل من است و من در طلبش - دزد عجبی برهنه کرده است مرا ؛ قاضی بخدمت سلطان شکایت کرده اورا احضار نمودند - چندانکه تکلیف پوشیدن لباس کردند - جوابهای لا ابالیانه شنودند - گویند این کافر جرم عریانی و منصور ثانی کلمهٔ طیبهٔ تهلیل را زیاده از لااله نمی گفت - چون این حرف بسلطان رسید در روز قتلش بعلما و فضلا فرمود که شخص از عریانی مستحق قتل نمیشود تکلیف خواندن کلمه باو نمائید - علما تکلیف کردند - وی لااله گفت - گفتند نفی و اثبات هردو بگو - گفت من هنوز در نفی مستغرقم و بمرتبهٔ اثبات نرسیده ام چرا دروغ بگویم - همین معنی برهان کفر او شد و فتوی دادند - شاه اسد الله علیه رحمة از فقرا در قفای او بود - گوید بوی رسیدم گفتم ملبس شو و لا اله الا الله تمام بگوی تا خلاصی یابی - بر من نظری کرده هیچ نگفت و این بیت خواند - من از سر نو جلوه دهم دار و رسن را - عمریست که آوازهٔ منصور کهن شد ؛ غرض ویرا از دربار بسوی مقتل بردند - گویند در آن وقت ازدحام عوام بمرتبهٔ بود که بدشواری از میان آنها عبور نمود - از دربار سلطان تا حوالی مسجد جامع که مدفن اوست بیست و چهار رباعی بدیهه

خوش بالای کرد

him (to recite it) and he said 'Lā Ila, (There is no god). They told him to recite both, negation and affirmation. He answered: I am still absorbed in negation, and have not reached the rank of Affirmation; then why should I speak untruth?." This meaning was decided as the reason of his heresy, and he was condemned to death. Shah Asadulla, may (God) be merciful on him; who was one of the holy men, was standing behind him. He says:– "I approached him and said to him: 'Person Be dressed, and utter the full Kalima La ila Illallah (There is no god but God), so that you may be released." He looked at me and said nothing, and read this verse:– "I will once more glorify the cross and the rope. It is an age since the voice of Mansur has become old." So they carried him from the Court to the place of execution: It is said that the crowd of the people was so great at that time; that he could pass through them with great difficulty. From the Royal Court up to the ~~mosque~~ Jame' Mosque. where he was buried. He composed twenty four

quatrains and walked without distress or restlessness. No one who was requested would consent to execute him. At last a sweeper obeyed the order, and Sarmad spoke some words which implied insane and mystic absorption; and the sweeper cut off his neck. It is said that his head, after falling, uttered illa Allah (but God). And his worthiness (or soul) reached the stage of affirmation. His tomb is a place of pilgrimage, and one verse and some quatrains have been ~~in~~ inscribed (on his tomb?):– "Like one who happens to be separated (from his beloved?), reaches the beloved; when his sword flung its arms round my neck, ~~and~~ wept tears of blood". Quatrain:– "That Essence of Reality, is not outside the blue dome. That Essence is imprisoned which is not beside the Absolute. Truth (God) is also unreal, but the unreal is not Truth (God). That Essence is not ~~[illegible]~~ but the source of each ~~[illegible]~~ derivation (manifestation or creation); Sarmad whom They (God) ~~made~~ intoxicated with the cup of Love, They called him high, ~~but~~ and put him down low. He wants the worship of God and cleanness; but They (God) intoxicated him and ~~in~~ a worship of idols.

از ریاض العارفین　　　حالات سرمد

گفت بی قلق و اضطراب میرفت - بهر کس کشتن او را تکلیف کردند قبول نکرد - آخرش کناسی بدان امر مبادرت نمود - سرمد با کناس بعض سخنان مجنونانه و مجذوبانه گفت و کناس گردن او را زد - گویند سرش بعد از افتادن الا الله گفت و [illegible] لفیتش باثبات رسید - مزارش زیارتگاه است و - یک بیت و چند رباعیاتش نوشته شد - بیت - ہمچو دور افتادهٔ کافر بیار خود رسد - دست تا در گردن من کرد تیغش خون گریست ؎ رباعیات - آن ذات برون زگنبد ازرق نیست - ذاتیست مقید که بجز مطلق نیست - حق باطل نیز نیست و باطل حق نیست - آن ذات بجز مصدر بر مشتق نیست ؎ سرمد که ز جام عشق مستش کردند - خواندند سرافرازش و پستش کردند - میخواست خدا پرستی و ہشیاری - مستش کردند و بت پرستش کردند ؎ در مسلخ عشق جز نکو را نکشند - لاغر صفتان زشت خو را نکشند - گر عاشق صادقی زکشتن مگریز - مردار بود هر [illegible] آنچه او را نکشند ؎ سرمد غم عشق بوالهوس را ندهند - سوز دل پروانه مگس را ندهند - عمری باید که یار آید بکنار - این دولت سرمد همه کس را ندهند ؎ آنکس که ترا تاج جهانبانی داد - ما را همه اسباب پریشانی داد - پوشید لباس هر کرا عیبی دید - بی عیبان را لباس عریانی داد ؎ سرمد اگرش وفاست خود می آید - ور آمدنش رواست خود می آید - بیهوده چرا در طلبش میگردی - بنشین که اگر خداست

In the slaughter house they kill no one but the good; they kill not ~~man~~ persons of poor ~~nature~~ qualities, and of bad natureness. If you are a ~~real~~ true Lover do not run away from killing. He would be a dead ~~body~~ corpse whom they do not kill (note this quatrain is found in Rumi's quatrains 281). O Sarmad the agony of Love is not bestowed on the selfish (who run after low desires); They (God) does not give the burning of the heart of the moth to a fly. A life time is needed for embracing the Beloved (God). This Eternal (Sarmad) wealth is not bestowed on every one." He (God) who gave thee the crown of ~~??~~ ruling the world; He gave me the wherewithal of distraction. He put clothes on him whom he saw (or gave) ~~fr~~ a fault, and he gave the robes of nudity to the faultless ones. O Sarmad if He is faithful He will come of Himself, and He will come Himself if his coming is necessary, why dost thou go about seeking Him ~~for~~ uselessly. Sit down; if He is God He will come Himself.

~~Sarmad is a body, his soul~~ is ~~in the hands of some One (God)~~. "Sarmad wi[illegible] of make or having I opened. I have opened the door of [illegible] ing in the evening. However much I shut [illegible] sleep from my head, but when I opened my [illegible] I saw everything was a dream. Sarmad is a body and his life is in the hands of some One (God). He is an arrow but his ~~the~~ bow is in the hand of some one else. (God). He wanted to become a bird and to fly to the top of a palace, but he became an ox and ~~the~~ his string is in the hands of some else.

Account of Sarmad from the Majma ul Fusha (collection of eloquent writers). by Reza Quli Khan. Sarmad Kashāni. His name (was) Sā'īd. He came into the religion of Muhammad from the from the religion of Moses. He acquired philosophy from Mir Abul-Qasim of Fandarisk, and made it clear in the company of the sheikhs (Holy learned elders). In the end he became an absorbed mystic, and came to India. and in the time of Dara-Shikoh became a martyr (note, this is wrong owing to the forgetfulness of the author who wrote correctly in his earlier work.). His account is ~~giv~~ given by the author of Dabistan, and I have written it in detail

از ریاض العارفین — حالات سرمد

خود می آید

سرمد چه طلسم را که در وا کردم - در شام دریچهٔ سحر وا کردم -
هرچند که خواب را ز سر وا کردم - دیدم همه خواب تا نظر وا کردم - سرمد
جمعیت جانش در دست کسی - تیری است و لی کمانش در دست کسی
میخواست که مرغ گشته بر بام جهد - گاوی شد و ریسمانش در دست کسی

Copied from the printed copy in the Library of the School of Living Oriental Languages in Paris.

Professor Browne in his History of Persian Literature p 326 note of the period 1500 to 1924. C.E. quotes Riza Quli Khan's saying in his Riaz ul arifin pp. 241-2 that the author was writing this work in his 63 year of age in the year 1278 H (1861-2. C.E). He was born in 1216 H. (1800-1. C.E). and died in 1872 C.E.

His short account of Sarmad in Majmatul fusaha is slightly different, showing some carelessness or forgetfulness. Umraosingh. Sher Gil

2nd June 1933, Paris

حالات سرمد منقول از مجمع الفصحا مصنف رضا قلی خان

سرمد کاشانی - اسمش سعید و از ملت موسوی بکیش محمدی درآمد - و از میر ابوالقاسم فندرسکی حکمت فرا گرفت - و در خدمت مشایخ تصفیه کرد - و آخر الامر مجذوب شد و بهندوستان افتاد - و در عهد دارا شکوه (عنی) شهادت یافت - حالاتش را صاحب دبستان نقل کرده و من بنده نیز در تذکرهٔ ریاض العارفین مفصلاً نگارش یافته ازوست - عمریست که آوازهٔ منصور کهن شد - من از سر نو جلوه دهم دار و رسن را - هیچ دور افتادهٔ کافر بیار خود رسد - دست تا در گردن من کرد تیغش خون گریست - در کعبه و بتخانه سنگ او شد و گنگ او شد - یکجا حجر الاسود یکجا بت هندو شد - سرمد که ز جام عشق مستش کردند - کردند سرافرازش و پستش کردند - میخواست خدا پرستی و هشیاری - مستش کردند و بت پرستش کردند

Copied originally from Professor Huart's printed copy in Paris. Jan. 19[illegible]
Note. The error about Sarmad's execution in the reign of Darashikoh which [illegible]

Umraosingh Sher Gil [illegible] Paris

[illegible] in his Riaz ul arifin above quoted

in the the Tazkarai Riaz-ul-arif
(description called the Garden of the Holy Seer
there (verses) are from him - " It is an age
since the voice of Mansur has become old.
I glorify once more the Cross & the rope. —
Like one who far away, reaches at last
the his beloved, when his sword
flung its arms round my neck
it wept tears of blood. In the Kâba
and the idol-temple, He became
the ~~gauges~~ stone and the ~~stone~~ gang?(gug?)
In one place he became the Black
Stone (which is in Kaba), in ~~one~~ the
other the idol of the Hindus.. Sarmad
whom they intoxicated with the cup
of Love; they lifted him up high and
then brought him low. He wanted
the worship of God & clearness. but
they made him inebriate and an idol-
worshiper.

[illegible] بوس [illegible] پادشاه [illegible] و رعیت [illegible]

[illegible] ولیکن [illegible] گفت [illegible] پادشاه [illegible]

account of Sarmad Kashani. in Tazkarae Husaini by Mir Hasan Dost.

They say that Hakim (philosopher) Sa[illegible] Sarmad was ~~from~~ of the Jews of Kashan. Others say that he was a European from Armenian ~~Europe~~. In any case he received the honour of becoming a Muslim. And when occupied himself with the ~~work~~ business of trade, he arrived in Tatta (Thatta). He became infatuated with the beauty of a Hindu boy named Abhai Chand. Thus he said (in a verse) concerning this matter:— "In this sheal of the old ~~universe~~ dome or temple, my god is Abhai Chand or some one else!" He gave away all his money & possessions to the (looting) plunderers, so that he had nothing left even to cover his nudity. He ~~was~~ went about naked in front and back. When he arrived in Shahjehanabad (Delhi), Dara-Shikoh the son of Emperor Shah Jehan became a believer in him on account of his monistic verses. One day he said ~~some~~ to the Emperor something about his mystic powers. The honourable Khan ~~visited~~ saw him and after returning to the Emperor, ~~put~~ and explained his condition in the following verse:— "It is ~~blaming~~ accusing the naked Sarmad ~~to~~ by attributing mystic powers to him.

حالات سرمد کاشانی

منقول از تذکرهٔ حسینی ـ مصنفهٔ میر حسین دوست ـ ۱۱۶۳ھ
از نسخه چاپ شده نول کشور لکھنؤ ـ

حکیم سعیدای سرمد ـ گویند از یهودانِ کاشان بوده ـ و بعضی برآنند که
از فرنگیانِ ارمنی هست ـ بهرحال شرف اسلام یافته و بامرِ تجارت اشتغال
داشته چون به تته آمد شیفتهٔ حسنِ هندو پسری ابھی چند نام شد ـ
چنانچه درین باب گفته ـ نمیدانم درین چرخ کهن دیر ـ خدائی من ابھی چند است
یا غیر ـ همه اسباب و اموال بتاراج یغمائیان داد حتی که سترِ عورت
نیز باخود نگذاشت ـ پیش دلبر برهنه میکردند (عنده ـ میگردید)
چون بشاهجهان آباد رسید داراشکوه خلفِ شاهجهان بادشاه
بسببِ کلامِ موحدانه اش معتقد گردید ـ روزی بخدمت بادشاه
نمه (شمه) از کشف و کراماتش فرستاد ـ خان مشارالیه ویرا دیده
باز بخدمت آمد و درعرض احوالش این بیت خواند ـ بر سرمد
برهنه کرامات تهمت است ـ کشفی که ظاهر است ازو کشفِ عورت است ۔
چون اورنگِ سلطنت بجلوسِ عالمگیر بادشاه زیب و زینت یافت
و بادشاه بنابر قولیکه سرمد گفته بود داراشکوه بادشاه خواهد شد

[illegible]

The only miraculous power that is visible in him is the visibility of his nudity." When the Throne of Empire was adorned by the Emperor Alamgir occupying it, and the Emperor ~~having (he)~~ had ill will against Sarmad, because he had said that Dara-Shikoh will become the Emperor, ordered Mulla Qavi the judge of the judges (~~Head~~ chief justice), to go to Sarmad and ask him, why he remains without covering his nudity, inspite of his learning and ~~perfection~~ great talent? He answered: "The devil is strong (Qavi), and recited at once the following quatrain:—" A beautiful form has put me down so much, and the eyes with two cups have (intoxicated me) ~~and made~~. He (God) is in my embrace, and I am searching longing for him

شہادت کا [illegible]

a wonderful thief (God) has made me nude." – The Judge Qazi was annoyed and coming into the Emperor's harem he stated that he (Sarmad) should be executed. The Emperor ordered that he should be brought into his presence and the religious learned men should discuss the matter with him, and if he is found to be executed he should ~~be~~ his ~~executed~~ head should be cut off. When he was brought before ~~the~~ him, the Emperor asked him:– "You used to say that Dara-Shikoh will become the Emperor. But that has turned out wrong. He (Sarmad) answered:– "That is not wrong, he has found the Eternal kingdom (in heaven)." These words hurt the Emperor still more. Again he asked him:– "What is the meaning of not saying ~~adding the~~ more than La ilaha (there is no god) (to complete the Holy formula)? He answered:– "I am still absorbed in Negation, and affirmation comes after Negation!" Finally, however they ordered him to repent and to cover his nudity!

حالاتِ سرمد کاشانی — تذکرهٔ حسینی

رنجشی به خاطر داشت ملا قوی قاضی القضات را فرمود که تا رفته سرمد
را بپرسید که با وجودِ فضل و کمال مکشوف العورت (بودن) از چه راهست -
گفت - شیطان قوی است - و این رباعی بدیهه برخواند - بالائی خوشی
کرده چنین پست مرا - چشمی بدو جام برده از دست مرا - او در بغل
منست و من در طلبش - دزدی عجبی برهنه کرده است مرا - که قاضی قوی
برنجید و بخدمت بادشاه آمده بعرض رسانید که واجب القتل است -
بادشاه فرمود ویرا حاضر سازند و علمای پای تخت باوی بحث کنند -
اگر واجب القتل ثابت شود گردنش بزنند - چون حاضر آوردند اول
بادشاه بپرسید که تو میگفتی که داراشکوه بادشاه خواهد شد آن غلط گشت
- گفت آن غلط نیست او بادشاهی ابد دریافت - این قول علاوه رنجش
بادشاه شد - باز پرسید که زیاده بر لا اله نگفتن چه معنی دارد - گفت
~~[illegible]~~ هنوز مستغرقِ نفی ام و اثبات بعد نفی
است - آخر الامر هرچند ویرا بتوبه و پوشیدنِ ستر عورت امر کردند
قبول نکرد - و این بیت برخواند - عمریست که آوازهٔ منصور کهن شد -
من از سرِ نو جلوه دهم دار و رسن را // آخر بحجتِ شرعی فتوی بقتلش
دادند - و در شهادت گاهش فرستادند - چون جلاد تیغِ تیز برآهیخت

~~he~~ he did not accept it, and recited this verse:—"It is an age since the voice of Mansur has become old; I will once more glorify the cross and the rope". At last because of the reason of the religious law, they sentenced him to death, and sent him to the place of martyrdom. When the executioner drew ~~out~~ ~~unsheathed~~ the sharp sword, Sarmad smiled at him and said:— The friend with a naked sword has ~~at~~ come; In whatever form Thou comest I recognize Thee". So he bent his head in manly way ~~before~~ under the sword. They say that his head ~~flew~~ separated from his body, in ~~flying~~ flying movement. The cut off head three times repeated La ilah (no god) forgive O God.

X Coming is lawful He will come [illegible]/
Why dost thou wander after Him in vain? ~~[illegible]~~
Be seated. If He is God He will come Himself.
O Sarmad the agony of Love is not given to ~~[illegible]~~
the man of low desires. The burning in the heart of the
moth is not given to ~~the~~ a fly."

از تذکرهٔ حسینی
~~ریاض العارفین~~

حالاتِ سرمد کاشانی

سرمد بسوی او تبسم کرده گفت ـ رسیده یار عریان تیغ اینم ـ بهر رنگی
که آئی میشناسم ؏ پس مردانه سر بزیرِ تیغ گذاشت ـ گویند پرّان
سر از تنش جدا شد ـ سرِ بریده سه بار لا اله گفت عفر الله له ـ
غرضکه سرمد از جرگهٔ اولیای عصر و اصفیای دهرِ خود بوده ـ در شاهجهان
آباد پیش دروازهٔ مشرق رو به جامع مسجد آسوده و سبزه چار فصل
از تربتش کم نمی شود ـ فقیر بارها بزیارت آن مرقد تبرک
مشرف شد ؏ من کلامه ـ فرد ـ گرمِ عتاب چون شود
دیده بپوشم از رُخش ـ پرده کشند مردمان چون شود آفتاب گرم ؏
هرکس که سرِ حقیقتش باور شد ـ او پهن تر از سپهرِ پهناور شد ـ
ملّا گوید که برشد احمد بفلک ـ سرمد گوید فلک باحمد درشد ؏
سرمد اگرش وفاست خود می آید ـ ور آمدنش رواست خود می آید ـ
سرمد غمِ عشق بوالهوس را نه‌هند ـ سوزِ دلِ پروانه مگس را نه‌هند ؏

×گفت
seems misplaced here and sentence might be
لا اله عفر الله له گفت

at the end of the volume is its date as follows
۱۱۶۳
این نسخه چو یافت زیب اتمام ـ تاریخش شد خجسته انجام ـ

~~Sarmad~~ ~~It~~ It comes to this, that Sarmad ..as of the class of the ~~ho~~ holy helpers of the age, and the ~~sinners~~ [sufi?] (pure hearted) of the world.

..e rests with his face towards the ~~mo~~ ..uce Mosque in front of the Eastern ..oor, and in the four seasons the ..reen grass on his tomb does not decrease. ..is faquir(?) have often exalted in visiting his holy tomb. ~~Here verses~~ ..re are some of his verses:— when he ..ecomes heated with wrath, I cover ..y eyes from his face. For men draw ..e curtain when the sun becomes ..ot. He who becomes aware of ..e secret of Reality. he becomes more ..xtensive than the ~~vast~~ vast heaven. ..ulla says that Ahmad rose up to ..eaven, ~~but~~ but Sarmad says that ..eaven became absorbed in Ahmad ..uhammad). O Sarmad if He is faithful ..will come Himself. ~~If~~ If His coming is X

حالاتِ سرمد کاشانی

منقول از آتشکدهٔ آذر - مصنفه لطف علی آذر ۱۱۷۶ھ

سرمد اسمش سعید - گویند از دینِ یهودی میل بکیشِ اسلام کرده - آخر العمر بدرجه عرفان رسیده - در عالم سیاحت بهندوستان از قید تکلف عاری وچو لوندان (لوندان) بازاری عریان در کوچه و بازار میگشت - و داراشکوه دم از ارادتِ او میزده - بالاخر لفتوای علما مثل منصور حلاج پا بر سرِ دار نهاده شهید شد - و قاتل او که قاضی باشد - هم در آن نزدیکی لقصاص رسیده - این شعر از دست - همچو دور افتادهٔ کافر بیارِ خود رسد - دست تا در گردنِ من کرد تیغش خون گریست ؛

Copied from the manuscript in the Bibliotheque Nationale, Paris.
by Umraosingh. Shergil.

account of Sarmad Kashani
from the Atishkadai Azar - (The ~~house~~ place of fire) of
Lutf'ali Azar - (1176 H).

Sarmad:- his name Said. They say that ~~he~~ from the religion cult of Jews he turned to Islam. ~~At~~ Towards the end of his life he reached the stage of Sufic knowledge. During his travels in Hindustan (India) he became free from the bonds of formality, and ~~went~~ wandered about naked in the streets and Bazars like street-boys. Dara-Shikoh aspired claimed to be his disciple. At the end, through the judgement of the religious learned men, he placed his foot (mounted) on the Cross like Mansur Hallaj, and became a martyr. And the judge his murderer (i.e. who condemned him to death), within a short time ~~[illegible]~~ was killed. (Note:- this important fact is not mentioned in other accounts of Sarmad's life.) This verse is from him (Sarmad)
"Like a separated (friend or relation) who at last meets his friend, when the his sword put its hands round my neck, with blood."

{1? Chronological order of the accounts of
Sarmad by different authors -

1. Dabistan-i-Mazahib. (The school of Rel. by Mobid Shah (pseudonym of Fanisi)
Hijri 1057-9.
2. Halat-i-Alamgiri - accounts of Alamgir.
Aqil Khan Razi. H - 1068-73.
3. Tazkira (account) by Tahir Nasrabadi
H. 1083-9.
4 - Miratul Khayal. The mirror of thought, by
Sherkhan Lodi - H. 1102.
5 - Riazushuara. The garden of Poets, by
Ali Quli Khana Waleh of Daghistan.
H. 1161.
6. Tazkirai Hussaini. The ~~account~~ memoir of M.
Hussain Dost of Dehli. H. 1163.
7. Atishkadahi Azar. The fireplace of ~~[illegible]~~
Lutf Ali Azar. H - 1176.
8 - Riaz ul-arifin. The Garden of the Spi... knowledge. by H 1278. Majma-ul-Fusha by same in his very old age. Date not found.
9. From the introduction to Sarmad's quatrains printed in Delhi probably 1897. date of authorship given.
It was edited by Muhammad Ishaq -,

(translation finished 2 [illegible] Jul [illegible] [illegible]. W.H.

تاریخ [illegible] تذکرہ جات سرمد

Chronological order of the accounts of Sarmad.

(۱) دبستان مذاہب مصنفہ موبد شاہ (محسن فانی؟) سنہ ۱۰۵۹ ہجری

(۲) واقعات عالمگیری مصنفہ عاقل خان رازی - سنہ ۱۰۶۸-۷۳ ہجری

(۳) تذکرہ مصنفہ طاہر نصرآبادی - سنہ ۱۰۸۳-۹ ہجری

(۴) مرۃ الخیال - مصنفہ شیر خان لودی - سنہ ۱۱۰۲ ہجری

(۵) ریاض الشعرا مصنفہ علی قلی خان والہ داغستانی - سنہ ۱۱۶۱ ہجری

(۶) تذکرہ حسینی - مصنفہ میر حسین دوست دہلوی - سنہ ۱۱۶۳ ہجری

(۷) آتشکدۂ آذر مصنفہ لطف علی آذر - سنہ ۱۱۷۶ ہجری

(۸) ریاض العارفین و مجمع الفصحا - مصنفہ رضا قلی خان - ریاض العارفین سنہ ۱۲۷۸ ہجری

(۹) از [illegible] دیباچہ اشاعت دہلی - "تاریخی حالات" [illegible] محمد اسحاق

تخت نشینی اورنگ زیب
جولائی ۱۶۵۸ ء ستمبر ۱۶۵۹

قتل دارا شکوہ -
۱۵ ستمبر ۱۶۵۹ء

قتل سرمد ۱۰۷۱ ہجری
= ۱۶۶۱-۲

This last No 9. has no date, but was probably taken by the editor from some old historical account hitherto unidentified. It seems rather old and may be from secret writing during Aurangzeb's time, or soon after his death. It is neither sympathetic nor unsympathetic to Sarmad but neutral.

Umrao Singh Sher-Gil

Historical dates:

Aurangzib Alamgir came to the [illegible]rone
July 1659. September 1659 (?)
Dara Shikoh murdered 15th Septem[illegible] 1659
[illegible] mad executed Hijri 1071. =
1661-2. A.D.

Translation of the Quatrains
of Sarmad
with his Biography
by
Mr. Umrao Singh Shergill

with a photograph of Sarmad.

M. Ismail Khan
26/2/59